

*Manuscript Kk. 823*  
**THE WAYES**  
*Lucy Locken Kingman Hall*  
**OF THE** 1796  
**CROSSE**  
**OR**

*The way to true knowledge,*

Written in French, and translated  
into English.

*Non judicavi me aliquid inter vos scire  
nisi JESUM & hunc crucifixum.*

1. Cor. 2.



Printed at Paris 1676.

TO THE HONORABLE  
MEMBERS OF THE  
HOUSE OF REPRESENTATIVES  
IN SENATE  
CHAMBER

24..308



TO HIS WORTHY

DEAR FRIENDS

Mr. WILLIAM THOMPSON,

Marchand in Bruxelles.

A N D

Mrs. MARIE THOMPSON,

H I S W I F E.



O bear torments  
& afflictions with  
a composed & e-  
quall heart, to take  
up ones Crosse & follow our  
Saviour, may very well be  
styled the art of arts & science  
of sciences, the true way to  
knowledge, & therefore St.  
Paul had reason to tell us *non*

*Judicavi me aliquid scire inter  
vos nisi JESUM & hunc crucifi-  
xum, I did not judge I knew any  
thing but onely, JESUS & him  
crucified, this was the onely  
knowledge & in comparison  
of this all other is but mere  
ignorance. This science like-  
wise may very properlie be  
styled a heavenlie science, sin-  
ce it came downe from hea-  
ven, & was left here below  
by the maker of heaven &  
earth, to carrie us, as it for-  
merlie did him, from earth to  
heaven; how much paines,  
how many toilesome difficul-  
ties must be undergone to at-  
tain to the knowledge of o-  
ther humane sciences? This  
sacred*

sacred art is taught without  
expençe or labour, this one  
onely thing is required in lear-  
ning of it, *to be willing to learne;*  
it doth not fill large volumes  
with copious precepts & sub-  
tile discourses & disputations,  
but onely sweetely insills this  
one maxime into the hearts of  
its schollars *Take up your Crosse*  
*whatsoever it is & follow me.*  
This is the summe & epitome  
of this heavenlie science,  
which will not much wearie  
the memory or surpasse the  
reach & understanding of the  
meanest capacitie. And the  
way to this knowledge,  
which I pretend to show in  
this little treatise, I thought  
fitt

W  
Y  
U  
fitt to dedicate, to you, my  
very good friends, for several  
reasons, which I unwillinglie  
shall passe over in silence, &  
mention this one onelie mo-  
tive knowing that after you  
have for many yeares pas-  
sed on in the wayes of the  
world, & found them to be  
as void of peace & quiet-  
nesse as of true knowledge,  
you now determind to lay a-  
side all secular cares, & take  
care of your owne salvation,  
as you have before of your  
dearest Childrens, I looked  
upon my self as firmly obli-  
ged out of gratitude for your  
manifold favours which from  
time to time you have hea-  
ped

ped upon me, to lend you a  
little helpe to the performan-  
ce of so laudable & religious  
a designe, & show you in this  
little tract the true way to  
obtain what you so earnestlie  
aime at quietnesse, temporall  
& eternal happinesse, this is  
arrived unto if we will beleive  
him that had experienced it  
himself our B. Redeemer, by  
bearing our Crosses *tollite ju-  
gum meum super vos*, take my  
yoake upon you saies this divine  
maister; & what was his yoake  
but his crosse, & *invenietis  
requiem animabus vestris*, & you  
shall find rest & repos peace &  
contentment to your soules. This  
is my intent, & I hope you  
will

will accept of it, as of the sincerest & reallest demonstration of my gratefull heart, which my meane abilities will permitt me to afford you, & thinke your self some what requited for all your kindnesse to me, if these my first labours in this kind may be the Pyramides wherein it may eternally find a monument of thankfullnesse, & all the world may read that Divine & humane peace & happinesse consists in bearing the crosse, & suffering afflictions & paines: which that they may prove to bee

*Your Gratefull servant will  
never cease to pray*

I. S. S. I.

P R E-



## PREFACE.



Here is none can very  
wel doubt but that the  
science of the crosse is  
an hidden mystery,  
since the divine word  
it self doth intimate so  
much, when by the mouth of his Apostle  
he doth tell us, it was a scandal to the  
jewes & foolishnesse to the gentiles, &  
bids us take care we be not deceived for  
he that is wise in the eyes of the world,  
is a foole in the sight of the creatour of  
the world, for to be wise in the sight of  
God we must be as insensate in the eyes  
of the world, whose thoughts are nothing  
A else

## P R E F A C E.

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else but pure vanitie, whose wisdom is rejected by him that bids us not trust in men nor in their sentiments which are nothing else but illusions; nor in their good opinion for that is but a cheate; nor in their judgement for that is nothing but error & mistake; and what wonder is it, it should be so, since those that approached so near the eternal light it self, the incarnate wisdom, never comprehended the secret of this mysterious knowledge, but lay in the darke cloude of ignorance untill the coming of the holy Ghost did dispell it from their eyes for when this son of the Eternal father was about to discover this secret to them the holy Gospell tells us, that their thoughts were taken up with points of honour, & that in that self same time they would needs know which was to be the greatest amongst them how then can we expect that those that are so far separated from



## P R E F A C E.

from that essentiall light & plunged into the abysses of darknesse should ever understand the secret of this hidden wisdom, although they have spent their houres & dayes in the long & tedious courses of divinitie & philosophie, & have learnt & taught the highest sciences humane witt can reach too, for desire of honour, & love of themselves which is alwayes found in their hearts is a formal opposition to the knowledge of this mysterie, which is not bestowed upon those that place their joy & satisfaction in the esteem & applause of men, & endeavour by alwayes imaginable to procure content to their minds & bodie Despising & contemnings which are the first fruits of the crosse can hardly be seen amidst the glitterings of honours & renowne, griefes & sufferances cannot be knowne amidst the commodious entertainments of a delicate & easy life,

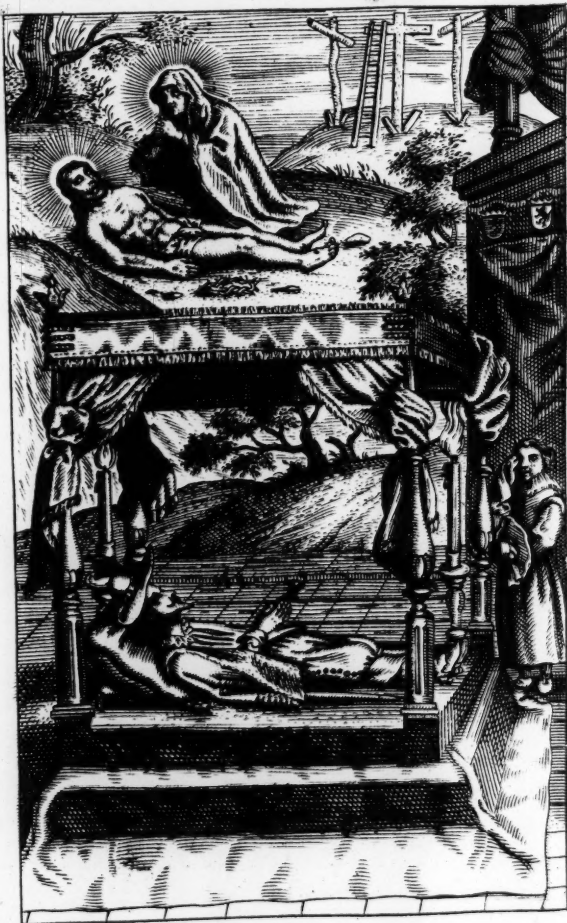
## P R E F A C E.

life, dainty cloathes, downy beds, sumptuous houshold stuff, good cheer are but as so many thick clouds which rob us of the sight of the crosse, of the knowledge of that God that was crucifie upon it for to teach us a contrary practise; alas what reference hath the vaine & deceitfull sweetnesse of a vaine & deceitfull world to the hardnesse of that salutiferous wood which though insensible refused to be carried by Heraclius the Emperour untill he had layd downe his royall robes & putt on a more poore & simple habitt, Learne then you great Philosophers, you towring spirits which find so much esteem so much admiration amongst vaine & foolith creatures, learne I say, that your wisdom is but folly your knowledge ignorance your studies vanity; learne to be low, to be little to be meane & contemptible, for this is the way to true wisdom, since God hides his

## P R E F A C E.

*his secret mysteries from the prudent & the wise, & reveales them to little ones, Learne from this little tract which for that intent I have called the way to true wisdom, the true & salutiferous knowledge, the knowlege of the Crosse, the knowledge of a Crucified God.*







# FIRST MAXIME.

## C A P. I.

*That we must all necessarily go on in  
the waye of the Crosse.*



Here is no wayes no  
meanes, no evasion  
or sophistry by which  
we may avoid the for-  
cible strength of this  
truth, for it is an oracle pronounced  
by the mouth of the holy Ghost it  
selfe, that we must enter into the  
Kingdome of God through many  
tribulations, & to speake the truth  
the qualitie of a sinner of its owne  
nature requires necessarily suffe-

rances & torments, for God that is most just, cannot suffer the least crime to go unpunished, but he must needs chastise the offender either in this or the other life since then all men have sinned it must necessarily follow they are necessitated & forced to bear the crosse.

But besides this the qualitie likewise of a Christian doth not permitt one should be exempted from crosses & sufferances, for if the adorable Jesus, the head of the faithfull that make up but one body with him hath suffered to enter by that means into his glory as the divine word doth attest unto us, with far greater reason the parts of this body ought so be tormented; in the natural bodie if the head be in an ill disposition all the rest of the parts partake of its mishap

hap & peines, & what apearance is there that the King should not enter into his kingdome which belongs to him by right & title, but through stripes & wounds, & that a slave of the infernall spirits, that hath deserved a thousand hells, should possesse it without the least paine or trouble. Where Jam adjoined our sacred master, my servant shall likewise be, & it is but just & reasonable & there is no way to avoid it or do otherwayes, how can the head go one way & the rest of the parts another, for they cannot do it unlesse they be separated from it, & then they would be wholly without motion, without life, dead & noysome; of what then do we thinke when we thinke to live without crosses & troubles, but of impossibilities &

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the greatest folly of the world. For he that dos not cary his crosse after me cannot be my disciple; he doth not say it is very difficle & hard but he cannot be my disciple, if the superiour of a house saies a holy & learned Person should be the first at his prayers & other exercises, whilst the subjects & servants ly lazing in their bed, without doubt & that with reason too, he would be angry: much more surely our sauiour being the first at the crosse, will not be contented if he see us unwilling to keep him companie.

Not Onely the qualitie of a Christian, but the qualitie of a true & reall happy & perfect Christian makes the way of the crosse necessary to all, for first crosses are necessarie for us in what estate &  
con-



condition soeuer we be in, for there is none that have not need to satisfie the diuine iustice for their innumerable sins & imperfections & joine their satisfaction with the satisfactions of their redeemer, who though he hath abundantly satisfied requires something on our part as a necessarie condition to apply those infinite treasures to our soules & since we have deserved a thousand hells & to be banished from the beloved presence of our eternal Father, we have no reason to wonder if we endure peines & desolations during the course of a life that passes away in a moment of time. Secondly we have alwayes need of being purged of our imperfections, there is alwayes something in us to be purified, & God almightie as the Master Goldsmith

draws his worke from, time to time  
 out of the fire, to try & see whither  
 or no it be perfect & fit for his  
 hand, & being not perfectly ac-  
 complished he casts it again &  
 again into the fournaise. The  
 whole course of our life is but a  
 noviceship, & we shall not make  
 profession of an entire & totall  
 perfection untill we have left this  
 life & with it all sort of miseries.  
 Thirdly if we were already perfect  
 & good Christians if we were  
 Saints, afflictions are necessarie to  
 keepe us so, it is the sentiment of  
 St. Gregorie who tells us that he  
 that is the most rapt up in contem-  
 plation, is most of all troubled with  
 tentation, the example of St. Paul  
 is an undoubted testimonie of this  
 irrefragable veritie, it is this, that  
 brings it to passe sometimes, (ac-  
 cording

cording to the doctrine of the self  
 same father ) that we find the grea-  
 test peine in that thing we thought  
 to have made the centre of our re-  
 pose from whence is clear that the  
 Prophet said well *Thou hast turned*  
*topsy turvy his bed in his infirmitie* , as  
 if he would have said All that  
 which oftentimes we ordain for our  
 rest & repose , you make for our  
 peine , for our trouble & discon-  
 tent. Thirty crosses , torments ,  
 contradictions are necessarie , be-  
 cause they conduce to the augmen-  
 tation & encrease of Grace , of the  
 love of God , of meritt , of Glory,  
 from whence it proceeds that God  
 bestowes a Good part upon those  
 soules upon which he hath great  
 designs. It is thus he hath alwayes  
 behaved himself with the greatest  
 Saints. & most beloved friends,  
 upon

upon whō he first bestowes his gra-  
 ces & favours & afterwards heapes  
 upon them troubles & disgraces, &  
 it is reported of a certain holy Per-  
 son that our Saviour did recom-  
 pense his passed sorrows with re-  
 doubling new matter of griefe, &  
 with very good reason, for  
 who doth not know that trees the  
 more they are shaken by the win-  
 de, lay deeper rootes, that the in-  
 cense doth not cast its odour forth  
 untill it be cast first into fire, that  
 the vine is worth little unlesse it  
 be lopt, the son of God hath not  
 he putt the consummation of our  
 salvation, in the consummation of  
 his sufferances & the dereliction  
 even of his Eternal father, all his  
 holy life was spent in trouble in  
 crosses, for either he suffered actual-  
 ly by exterior peines, or his soule

le was afflictid with the lively view  
 & representation of them, & that  
 with such a constant firmnesse that  
 upon the mount thabor it self when  
 his glorie made a deluge of joy  
 upon all his powers & faculties  
 both superiour & inferiour &  
 wrought its wonders even upon his  
 Garments, in place of staying his  
 spirit upon so delightfull an object,  
 he diverts his thoughts & places  
 them upon the contemplation of  
 his crosses & his sufferances, to  
 teach us that sensible joyes are not  
 fitt for this life which is noshing  
 else but a valley of miserie & teares,  
 & when he came to dye, he did not  
 permitt the love of the crosse to die  
 with him, but his side must be op-  
 ned by the sharpe launce & the ho-  
 ly Eucharist must be a continuall  
 representation & remembrance of  
 his

his passion, & because this must end with the end of the world, he hath reserved his wounds for all eternitie, to let us know that his inclinations to suffer did not end with his sufferances but endured alwayes.

But I know some will be ready to say that it was necessary for our Saviour to suffer, because he came into the world to satisfie for us & to take all our debts upon him & pay our score but surely this is a strange & inconceivable way of arguing, the maister, the lord, the son, the King, nay God of infinite perfection must suffer & the esclave, the vallet, the subject, the creature, the nothing, & what is below nothing the sinner must go scott free, as if it were his affair to do nothing else but enjoy pleasant-  
nesse

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nesse joye & satisfaction, but our  
divine master hath taught us a qui-  
tes contrary lesson & tells us in  
plain termes, if any one will follow  
me let him renounce himself &  
carry his crosse. He doth not ex-  
cept any condition whatsoever, if  
we go even to the origine of the  
world, & descend from age to age  
till our last & worst yeares, & con-  
sider with attention what hath pas-  
sed in the laws of nature, the writ-  
ten law & the law of grace we  
shall find that all have passed by the  
Crosse. If you see an Abel that is  
pleasing to God, you will at the  
same time see a Cain that doth per-  
secute him to death, & Abraham  
so great a friēd must be brought to  
the last prooffe by an order which  
he receives to sacrifice his onely be-  
gotten son, Job must be reduced to  
the

the seate of a dunghill, in a most deplorable condition, despised & contemned of his cheifest friends & dearest acquaintance, derided by his owne spouse in the losse of all his Goods & his loving children. Moyles must have a Pharoh, & David an Absolom. Elias a Jesabel, Tobie must loose what is most pretious to all, his sight. St. John Baptist must have an Herod. Nay if we chance to find even little innocents that are fitt for heaven, they must go thither through the rivers of their owne blood, & the weaknesse of their age & debilitie of bodie will not exempt them from bearing their Crosse, if our saviour hath two intimate friends St. John & St. Marie Magdalene they must accompany him to the Crosse, & there drinke of the cup  
which



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which his father had presented him withall; nay if he hath but one Mother she likewise must be overwhelmed in a sea of bitternesse, her name must signify *Mare Amarum*, a bitter sea, an ocean of affliction. We must conclude then with the son of God, that the Good & secure way to happinesse is to follow him & his saints & that we are not come into this world for any other intent then to suffer with him, & must not be astonisht at the courage of that saint that cryed out, either suffer or die, as much as if she had said, sufferances is the affair I came to employ my self in, & therefore if I suffer no more I must of necessitie leave the world

CHAP.

## CHAPTER II.

*Crosses are a marke of Prædestination  
and of an high Prædestination.*

**O** Æternitie, Æternitie, how much do you concerne us mortals & yet how little do you enter into the minds of men, their blindnesse is so deplorable, that they are alwayes plōged in the thoughts of that which passes & never so much as cast the least glimpse upon what is everlasting. O Æternitie, all sorts & conditions of men must enter into you & never come out again & although they cannot comprehend you, you will comprehend them in those abysses which shall know no bottome, no end, no limits; here it is every one must

must take juſt meaſures , for if we  
 once miſtake here , we ſhall looſe  
 without any recall , what a comfort  
 is it then to have ſome aſſurance of  
 a bleſſed & happy Eternitie , but  
 this you have when you are in af-  
 fliction , in tribulation , in croſſes ,  
 for our ſaviour who is the eternal  
 wiſedome & cannot miſtake tells  
 us *Beati qui lugent* , happy are thoſe  
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 ble to the Image of our Saviour ſo  
 that the true & genuine marke of  
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 ginal

ginal to become true copies , & let us see from time to time how we resemble him, this is that which our rule of salvation commands us to observe , as soon as ever the scripture had declared the son of God to be what he was the beloved of his father it tells us that presently he was carried by an impulse of the spirit into the desert , amongst the wilde beasts , to suffer & endure hardships & difficulties , if we aske the self same divine person that his favorite St. John Evangelist should sitt with him at the same table, he first will aske if he can drinke the cup he hath to give, the cup is a necessarie condition of arriving to happinesse & therefore Benjamin in the antient law who was a figure of those that were to be prædestinated when the others had come, had the

the cup putt into the mouth of his  
 sacke , and therefore St. Austin  
 makes no difficultie to tell us that  
 he that is not in the number of tho-  
 se that suffer , is not in the num-  
 ber of those that are the chil-  
 dren of God ; for we must not hope  
 to obtain the inheritance of heaven  
 without we partake of the crosse &  
 swallow downe the bitter drought  
 of the cup , & the reason of this  
 truth may be this , for there is no sur-  
 rer & more certain signe that we  
 shall be alwayes united to God for  
 all eternitie , then to be united here  
 to him , for when once we have tas-  
 ted how sweet God almightie is ,  
 there is hopes we shall never be dis-  
 joyned from what we experience so  
 good , & so are in a fitt disposition  
 to passe frō one degree to another  
*donec videbitur Deus deorum in Sion ,*  
 till

till we shall see God him self face  
 to face, now because troubles,  
 crosses & afflictions separates us  
 from all things that are created &  
 that may hinder our union with  
 God, one may well say that they  
 are a sure signe of our predestina-  
 tion. Furthermore it is certain that  
 there is no greater signe of prædes-  
 tination then joy & peace in the  
 holie Ghost, & this is onely found  
 in the way of the crosse, for the di-  
 vine truth it self tells us happy are  
 you when you are in affliction,  
*gaudete & exultate*, rejoyce & be  
 glad, & if our saviour bids us rejoy-  
 ce, he can easily performe what he  
 commands, for St. Austin sayes  
*da mihi quod jubes, & jube quod vis*,  
 give me what you command, &  
 command what you please, for I  
 know if you command be me to  
 be



be glad you will easilie make me  
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 commands us to be joyefull in the  
 midst of afflictions he will give what  
 he commands, we shall always find  
 joy & peace in them. I knew a per-  
 so that being sick found himself  
 comforted in the peine he suffred  
 in his head by a continuall feaver  
 by entertaining his thoughts with  
 the happinesse of sufering & bea-  
 ring the crosse, he represented to  
 himselfe a generall forsaking of by  
 all creatures, a great multitude of  
 persecutions, the losse of honour  
 & of that which is most pretious  
 in this world, he considered himself  
 as abandoned by all his friends dis-  
 graced by all the servants of God,  
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 as abandoned by all his friends dis-  
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 world & scorne & derision of men,  
 lastlie he saw himself in such a ba-

nishment of all created goods that  
 brought to the last extremitie of a  
 desperate sicknesse, he could not  
 find so much as a stable to lye in,  
 not so much as a glasse of water to  
 quench his thirst, not a person to  
 assist & helpe him, but that he was  
 obliged to dye in the midst of the  
 streets, & thinking & imagining  
 all this, he said he found a Paradise  
 upon earth, he found nothing but  
 joy & content, & afterwards in  
 length of time when by the provi-  
 dence of the supreme Governour  
 he really found part of what before  
 he imagined he did protest, he was  
 so far from changing his mind that  
 he found it more certainly & more  
 clearly verified that the happinesse  
 of this life consisted in suffering a  
 great deale: & do not thinke when  
 I speake of joyes amidst crosses,  
 that

that I speake contradictions for the Apostle St. Paul following the sentiments of his divine Maister, protestes that he was not onely filled with joy in the midst of his tribulations, but that he did superabound: & why may we not say that crosses & joyes may go hand in hand, for if we have faith but as a graine of mustard seed we may remove all mountaines of difficulties, for a true faith will teach us, that crosses are the most dear favours of our Creatour, & if we are fully perswaded of the certaintie of this truth how is it possible not to have joy when we are favoured by the king of heaven it self, & that we are so when we are in affliction is clearly convinced by the mouth of an angell who told us to, when he told Tobie *quia acceptus erat Deo, ne-*

*cesse fuit ut tentatis probaret te.* Because thou wert acceptable to God, therefore it was necessary that temptation & trouble should prove & afflict you, there is a necessary coherence between the friendship of God & trouble & affliction, how then can we doubt but that they are matters of joy & content, & that we may find sweetnesse in these bitter potions, the poore beggar rejoices at the obtaining of some great riches, & what riches are to be compared to crosses & afflictions, let us imagine to our selves the joy of a mean & abject creature elevated to the dignity of a throne, of a crowne & scepter; The joy of marchands after great gaines, of labourers after a plentiful harvest, of generals after a victorious conquest, of sick after the recoverie of  
 their

their health, of captives after their chaines & their libertie, infinite all the subjects of joy imaginable are to be found in the embraces of a Crosse, for as the eloquent S. John Crysoftom affirms, & assures us that to suffer is some thing greater then to be Monarch of the Universe, that the glory of the Apostleship must give place to sufferances, that it is more illustrious to be loaded with chaines for J E S U S, then to undergoe the qualitie & dignitie of an Evangelist or that of being Doctor of the world, that he would very willingly have left heaven, ift were putt to his choice to come & suffer once more for the God of heaven, & the glory of the Seraphins did not give his ambitious mind so much scope of envie as the most dolesome crosses, for which

reason he thought the divine St. Paul more happy to have bin Imprisoned, then to have bin rapt up into the third heavens, & prefers the ignominie of the Prince of the Apostles loaded with chaines before the felicitie of the angel that came to free him out of them. Have not we reason then to rejoyce in our afflictions, & in our rejoicing be assured that they are a signe of our prædestination, & not onely of an ordinarie prædestination but of a most high & sublime one, the living stones of which the allpowerfull will build the heavenly Jerusalem must be smoothed & polished, as the Church sings, with the stroakes of affliction, & in this celestiall citity, all the predestinate will find their particular mansions, which in proportion to their greatnessse



nesse must be the more laboured  
 & workt, for the little labour &  
 peines we take with a building to  
 begin & accomplishe it, is an evi-  
 dent signe that we intend no great  
 master peice I know these stroakes  
 are rude & harsh to nature, but  
 without reason, the Covetous  
 Vintner (as Balthazar Alvarez was  
 wont to say) that would be afflicted  
 to see his vineyard destroyed by a  
 sudden tempestuous showre, would  
 be presently comforted when he  
 should understand, that every drop  
 that fell was a peice of Gold or a  
 pretious pearle, every storme of af-  
 fliction is as big with drops of Gold  
 & jewels, as a Cloude of water; eve-  
 ry stroake that the hammar of  
 trouble gives, is a degree of Glory,  
 why should we not then be of the  
 mind of that holie person & make

Our choise to be what his was, to witt, that if the glorie of God was equally to be found in afflictions & consolations he would rather make choice of sufferings because by that meanes he would be so much more like our savi our & by consequence more sure of his Salvation, Oh what a shamefull thing it is (cries out St. Bernard) to see a delicate souldier under a Capitain Crowned with thornes.

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### CHAPTER III.

#### *The Causes of our Crosses*

**T**He soule of man pushed on by a secret love of its owne selfe interest is apt to find out reasons,

sons, to oppose this Doctrine of the Crosse, & enquire what pleasure God that is an infinite goodnesse can take in the wayes of sufferances, & is apt to argue that he that is goodnesse it self cannot be contented in any thing else but doing what is good, & heape felicitie upon his dear creatures, his designe when he created man was to continue him in the Paradise he putt him in & to give him a life happy in this & the next world. But the answer to this is easy, for man having voluntarily & of his owne accord engaged him self in sins, he hath likewise engaged him self to suffer those peines the just judge thinks fitt to impose upon him for them, it is for this reason God sends us sufferances, as a kind father sends bitter medicines to his

B 5. child.

childe that is sick, & his intention is not to molest & trouble his child; but supposing his maladie, he is obliged to do it, & it is his love & paternal care that makes him use such rigorous meanes to cure his distempers, & this he doth either to chastise us & satisfie his divine iustice, or to purifie us, or to sanctifie us.

First then we suffer for our sins & is it but just & reasonable, & he that hath once penetrated the malice of sin will not at all be astonished at it, for it is for sin that the peines of hell must endure & shall endure to all eternitie, it is for sin that death had its entrie into the world, & all the miseries we lament when we see them, & herin God shoves his fatherly kindnesse that he chastises us in this world that  
we

we by making good use of it, may be freed from the torments of the next, we may observe likewise that we sometimes shall finde persons of an eminent sanctitie destined by God almightie to be the victims of his justice, & to carry great & unheard of paines to absolve & deliver a great number of sinners from their vices & crimes, & we have an illustrious example of it in the devout Religious Margaret Carmelite of Baulne who endured extreme paines for the sins of many sometimes suffering for the covetous, sometimes for the proud, sometimes for the impure, & so making her self a victim to the justice of the almightie for a number of criminels & sinners.

Secondly we suffer to be washed & purified from our sins, & from

those spots & blemishes which they leave in our soules, the malignitie of our nature is so great that it cannot be separated from evill but by the force & violence of paine & torments if our bodies stand in need of so many remedies & those painfull enough too our soules have far more need of far greater sufferances to be freed of far greater distempers, & it is for this reason that our soule is sometimes tormented with excessive afflictions, & terrible crosses, which are necessary to purge & cleanse it, & more particularly for some secret & hidden faults, which it did not perceive, & thus we read in the life of that holy Woman Catheriue of Genua, that she was punished ten yeares together by a secret & unknown kind of peine, for the content

rent & satisfaction the had taken in  
spiritual graces & favours.

We suffer to sanctifie our soules which is performed by separating us from all that is base & meane all that is earthly & impure & then uniting us most nearly with God, & in the self same proportion that the sanctitie of God is communicated to the creature, it produces either a greater or lesser union by a general privation of all that which is impossible with his puritie; which never falls out but with great sufferances & peines, for what meanes is there to be separated from himself & his inclinations without suffering a great deale of paine, of strife, of trouble. Thus we see those that have an inclination to honours cannot be joind totally to God before they be se-

separated from that love, & this can not be done without paine & trouble, & so of all the rest of our affections, since then the goods to which these affections of ours are fixed too are feither exterior or interior, so the separation from them, & the crosses which that brings are either exterior, viz, deprivation of health strength honour, support of friends favour of men &c. Or interior which belong properly to the soule it self & its operations, & these excell the others as far as the body doth the soule, & these shall be the onely subject of this treatise, partly because they are lesse thought of or esteemed & partly because they are more proper to the estate of Christians.







## CHAPTER IV.

*Of the Paines of the Minde & first of  
the tentations of infidelitie blas-  
phemie & dispaire.*

**A** Certain author hath well ob-  
served that as the interiour  
Crosses of Christians are an expres-  
sion or imitation of the interiour  
Crosses of JESUS-CHRIST, &  
as this life crucified by paines &  
trouble that are not seen, represents  
the hidden life of a Deified man so  
those that suffer these crosses are  
the most beautifull Images of our  
divine Saviour. The other martyrs  
have men & angells for their specta-  
tours, whilest these have no body  
to contemplate them, but God  
alone, & this makes, these states &

con-

conditions more holy , because they putt us out of the complacency of creatures , which can scarce reprove or praise what they do not know or see , & they very much surpasse what all the sufferances the paines of our bodies can give us which are sweet & pleasant when the mind is satisfied & contented.

To begin to treat of them it will be necessary to descend to particulars, & first to speake of those troubles that happen in the temptations of matters of faith. Those that have had experience of this kind of temptation do auouch that it is the most rude & hard of all the rest; in others there remains at least this comfort of the thought of a God , that is to say , the faith & beliefe that there is one , but here the doubt is whether or no there is any , from whence  
then

then can a soule that finds it self in this condition looke for any comfort, from the earth alas that is impossible, from heaven, it thincks there is none, from this present life it is there where it finds its torments, from the life to come alas it thinks there is none to come, & in truth this triall is most strangely troublesome.

Yet those soules that passe under this triall ought not to faint under the burthen, but rather encourage themselves with this, that God who is all goodnesse hath carried the greatest part of the saints the selfsameway, & in our times we have seen the Vertuous Ladie Mother de Chantal cry & lamenting say, that she was without faith, without hope, without charitie. We have likewise seen a holy superi-

perious of an order very strict so far troubled with this tentation that he was forced to cry out continually, I beleive, I beleive, & he that was used to comfort & satisfie others in their doubts & tentations by his spirituall advises & learned treatises was obliged now to beg of those that stood round a bout to assure him that he pronounced those words I beleive, I beleive.

What then must we do in this troublesome estate, in this doubtfull condition, nothing else but take great care that we do not reason with our adversary not giving way to his suggestions when he would perswade us that it is necessary & convenient to search after reasons & subtile discourses to free us from it, for experience hath often showne us that this is the way mo-

re to entangle & enveigle us ; for if  
 once we begin to dispute with this  
 cunning sophister , you are surely  
 caught by his devises & sophismes ;  
 that great Person both for nobilitie  
 & virtue Francis de Sales Prince &  
 Bishop of Geneva assures us that  
 without an extraordinarie helpe  
 from heaven , he had yeilded to a  
 most subtile tentation against an  
 article of faith , which he would ne-  
 ver discover to any bodie else , fea-  
 ring they should be cast into the  
 selfsame danger. All heresies spring  
 from the libertie that we will as-  
 sume to our selves to examine the  
 truths of our religion relying upon  
 our owne lights , our owne rea-  
 sonings our owne judgement , & what  
 is the product of both , our private  
 interpretation of the holie scriptu-  
 res of Councells , & the decisions  
 res

of our cheife Pastours against the  
 expresse doctrine of the Apostle  
 St. Paul who clearly teaches us  
 that we should captivate our un-  
 derstanding under the obedience  
 of faith, for what doth he under-  
 stand by this captivitie, but that  
 the understanding should quiet &  
 rest it self under the sincere obe-  
 dience of what God reveales to us  
 by the Church which is the pillar  
 of truth, & which is onely able to  
 convey the true revelation of Gods  
 will & the genuine sense of scriptu-  
 re to our understandings, without  
 this submission we shall splitt our  
 selves into as many divisions as the  
 philosophes did that relyed every  
 one upon their private reason & we  
 shall not want as strong & subtile  
 arguments, long & witty discour-  
 ses as those, the Arrians & others  
 that



that went before us, made use of  
backt with long quotations of the  
holie wirtt it self, & the specious  
authority of antient fathers, secon-  
ded with the advantage of char-  
ming eloquence, & the alluring  
exter'our of an edyfyng life &  
contempt of the world riches, &  
honours: the best remedie then  
is that which St. Francis de Sales  
councells us too in this condi-  
tion, is to take our flight by the ga-  
te of the will, leaving that of our  
judgement & understanding, & if  
you thauld object & say how can  
I produce acts of faith when it  
seems to me that I am quite depri-  
ved of all faith & all its effects, I  
cannot make any acts said a holy  
person that was tryed by this ten-  
tation, & this is my martyrdom  
that I see all the world enjoy the  
light

Tight & benefitt of faith, & I am  
 deprived of it, But this is to decei-  
 ve your self answers a great Prelate,  
 for you are not deprived of the act  
 of faith although you thinke you  
 are, & although you do not per-  
 ceive it, for under a great heape of  
 hott cinders, there often times lyes  
 a redhott coale so much the mo-  
 re hott by how much the more clo-  
 sely thurt up, the fire that is impri-  
 soned in a fournaise is commonly  
 more vehement then that which is  
 in the open & free aire; & that faith  
 must needs be a lively one that can  
 keep the soule in the fear of God  
 in the midst of so many difficulties  
 & contradictions against it, alas!  
 you complain you have no love,  
 & it is faith that makes you com-  
 plain, if you have not faith, if you  
 have not the fear of God, what ma-  
 kes

kes you fear sin , & tentations to it,  
 those that are wholly deprived of it,  
 abandon themselves to all sort of  
 crimes we may conclude this sub-  
 ject with the holy Teresia I avouch  
 said she, she more difficultie there  
 is in any misterie of our faith the  
 lesse difficultie I have to beleive it  
 my soule is satisfied in the difficul-  
 tie that was represented to my mind  
 for I can easily perswade my self  
 that God can worke in another  
 manner & more sublime then I can  
 understand or comprehend and  
 with another holy person , who  
 tells us that those soules that do  
 not find those sensible inclinations  
 of faith have it lodged & fixt not-  
 withstanding in the bottom of their  
 soule.

## CHAPTER V.

*Of the tentation of reprobation, discouragement & dispaire.*

**S**T. Teresa writes in the I chapter of the sixth station of the interior castell, that the enemy of mankind makes the soule sometimes thinke, that she is rejected by God almightie, she could speake by experience, having received so many blowes from heaven, to expresse my self in the way of the holie Bishop that writt her life. One of her religious in the Couvent of Alve was tormented for the space of seven yeares by the enemy who suggested unto her that she was rejected & damned with out all remedie & succour, & in our dayes the  
great

great Francis de Sales was tryed by this profe, & it is not possible to number up the innumerable company of devoute soules that have bin cruell y afflicted & tormented in this nature. In fine there is no place left to doubt that God with a sincere will desires our saluation & hath & doth doe more to procure it then we our selves ever can doe; It is certainly true that we love our selves, we have an incredible, inclination to our owne concerns; but yet it is more certainly true that God hath more love for us, & for our good then we can have, & if any doubts of it let him cast his eyes upon the annihilation of his incarnation, let him looke upon the manger, let him go in spirit to the Calvaire, let him reflect with sincere attention upon the estate which

he has choasen to dwell in the Holy Eucharist for these fiften hundred yeares, nay if any could but seriously reflect upon this one article of faith, that he is descended from heaven for us & for our Salvation, it is evident he could never have the least apparent doubt of his good will for the salvation of our soules; & therefore we may confidently affirme that the doubts & thoughts of our miscarriage in matters of our salvation never comes from God who so much desires it, but from our infernal enemy who with rage & envie doth what he can to hinder & disturbe our happinesse, & if ever he permits this affliction to fall upon a soule, it is for its greater good & a more perfect exercise of constancie & virtue & we ought to b. have  
our

our selves here as in the matters of faith, reasoning is never good, for this is a labyrinth which the soule of man can never fathome, it is an abyss & we must not thinke to finde the bottome of it but must endeavor to withdrawe our thoughts as much as we can possibly not reflecting at least voluntarily, but flinging our selves wholly upon the divine providence without reserve without examining his designs & counsels which are infinitely beyond the capacitie of our weake comprehensions, which lagge & faile under the ponderous thoughts of an infinite wisdom, & we must follow the example of that holy person who having a devil travestied into an angell of light to persuade him that he was damned made this answer, alas if

for my sins & heinous crimes I deserve to be damned & must not love God for a long eternitie, at least I am resolved I will love him in this life as well as I can & that shall bee, with my whole heart, & since I have so short a space of time which is concluded within the compasse of a few yeares, ( too short a space to spend in the love of so great a goodnesse, so great a liberalitie ) I will not at least loose this short moment, but will spend every indivisible atome of it, in his honour, in his love in his praise & benediction. I will recompense by my fervorous love in this life what I shall never be able to do in the next, with this the history of this saint tells us, the enemy went away confounded, and this is the best & most excellent way to fight with these



these tentations to make use of them to practise virtue with greater fervour & more perfection. And as often as they come, we must never give the least way to faint heartednesse, we must never be discouraged, for although we had committed all the sins of all the sinners that ever have bin we ought not to faint under the burthen, but courageously say I beleive in the forgiveness of sins. And if the enemy should suggest unto your thoughts that you are the greatest sinner of the world, that have abused & profaned the temple of the holy Ghost, have spent your life in continuall relapses after so many extraordinary lights & favours from heaven, tell him that all this is not great enough to drie up the ocean of an infinite goodnesse, if we had to do with a

limited goodnesse as all that of creatures is, we should all have sufficient ground to fear & distrust, but since an infinite one is the subject of our hopes there is no cause of despaire, for it is to affront the majestie of our redeemer & a sin against the holy Ghost, when there remains but one moment of your life, endeavour not to loose that neither for that is sufficient to carry you to an happy eternitie. Furthermore if he should suggest unto you that you have fell many thousand times even since you have served & loved him, & you still do nothing else, answer him, & say that if you should fall a thousand times a day you would rise as many consider a person that takes a journey to a far & remote cittie & makes many falls by the way, is it not  
true

true that by falling & rising he at last arrives to his journeys end, although he employs more time & peines, but if under pretext that he hath made a great company of falls, he should lye in the midst of the kennel, without question he would never come to the place he intended, but committ a grosse mistake & folly. Imitate the wisdom of a stout traveller in the wayes of perfection, if you fall besure to rise as soon as you can by a hearty repentance and cordiall aversion from your sin, & never looke at it any more, but onely as the object either of your humiliation & contrition, & take new vigour & more courage from the passion & blood of a Crucified God, for what profit can accrue to you when once you have fallen to lye groveling in

the mire & dirt, & if perchance  
 you lift your self up, to stand ga-  
 sing upon the place you lay in. Ne-  
 ver much enquire after the reason  
 & cause why God doth thus deale  
 with you & permitt you thus to be  
 tempted, whither it is for your sins  
 or rather to try & purifie you, for  
 if it be for your sins you have rea-  
 son to take courage since God ne-  
 ver punishes the self same sin twice,  
 how good, saies St. Bernard, is  
 God to sinners, that he is angry  
 with them in this life, that he might  
 not punish them in the next, if for  
 your tryall you have as great a  
 matter of joy as you have occasion  
 of meritt & glory.

## CHAPTER VI.

*Of Drinesses, Darkenesses, Distractions  
and Repugnances to good workes.*

**G**Od almightie doth sometimes cast the soule into such an ariditie, that it really thinks that it never had the least taste of virtue, amongst the rest a person of a great sanctitie doth protest that for about eighteen yeares, she was forced to walke through these uncouth deserts & never touch the least flower of consolation or comfort, which others that went before her had often times experienced in the pleasant gardens of a virtuous life & a certain preacher that died in the midst of the snowes of Canada, never had any thing else but drines-

ses, & interiour troubles amongst all the labour, & troubles which his Apostolicall function did necessarily engage him in, & I knew (saies the author of this booke) a gentleman of an excellent virtue that assured me at his death, that for fortie yeares together, he had never any thing else but aridities & drynesses repugnances & difficulties in all the exercises of his devoutest actions.

There are certain soules that do not onely walke by these deserts, but slip also into obscurities & darkneses, for God leaves them in the ignorance of their owne faults & misdemeanours, because he knowes that if he should discover them they would not be able to bear with the great shame & confusion they would produce in their thoughts;  
We

We have a great example of this in the life of that holy person Catharin of Genua, who did not see certain faults which she had although she was very much advanced in the wayes of perfection. The most holiest & devout persons are not exempted from distractions for St. Hierome tells us in the dialogue that he writt against the Luciferians that often times in his prayer he walkt in the porches & galleries or was a counting his money with the marchands in the comptoirs &c. & St. Gregorie in the tenth booke of his morals teaches us that in our prayer sometimes heaven & hell mingle themselves together, & the soule being elevated to God in contemplation, is at the self same time carried away by the Images & representations of what is not fitt to be

be thought on. St. Bernard in his little treatise of the interiour house in the 49. chap hath these words, If I shutt mine eyes I still see those things I endeavour to avoid, & when I would returne into the interiour of my heart the basenesse of carnal desires & tumult of my vices, dissipate my thoughts.

There are some estates wherein the soule becomes as it were insensible, & that great personage St. Teresia tells of her self that for some time she was insensible to good or evill even like a beast, & then we may well say with the Prophet David, *ut jumentum factus sum apud te. I am become as a beast before you.* Here it is one is deprived of all those senses & perceptions in the exercise of virtues, which we oftentimes practise with out our know-  
ledg



ledge; The vertuous Ladie Merē de Chantal, was wont to say that this estate was a kinde of Martyrdom & that some times her powers were pressed up like a garrison of rebels in the midst of her heart because she had so many repugnances, & cruell averstions to all sort of good & for all that was the most holy & most divine.

The great secret in all these wayes is fully to comprehend, that sense & sensible feeling, or want of it doth not make us either pleasing or displeasing to God, but the operation of our free will which cooperates with grace or freely resists it, & that these drynesses & aridities are the most efficacious meanes to unite us to God our Creatour, containing ordinarily lesse of our owne self love & proper

per interest, & more of the love of God & it is a very common abuse even of those people that esteem themselves the most devout, to thinke they have no devotion unlesse they can feele & taste it & that when they are in those aridities & drynesses, they are out of the wayes of perfection when on the contrary, if they would make their judgements according to the truth of the thing it self, they have more devotion then at any other time, for they go that way where nature doth not find her content, but where the love of God makes them worke for God & no other motive; that great Servant of God Father Jogues who suffered a cruell death in Canada for the true faith of **JESUS-CHRIST**, seing himself almost halfe roasted, & eaten with  
 leasure

leasure by the Barbarians that dwelt in that countrey, looking upon the torments that they were preparing again for him, entered into a most terrible conflict, for suffering most cruell torments exteriourly, he found himself left interiorly without the least consolation & comfort without the least feeling of devotion, without the sence of any faith, hope, or charitie, insomuch that he thought it had bin better for him to have bin an irrational creature, then a man, & yet there is none will doubt but that he had devotion in the highest degree, since the Superiour portion of his soule was willing to suffer death it self for the love of his divine master who taught him the way by suffering death for him in the midst of a thousand torments  
left

left by the sweet & comfortable assistance of his Loving father, so far that he cryed in the depth of his agonie, My God, my God, why hast thou forsaken me. And he like a good schollar followed his masters advice, like a good souldier followed the example of his Captain that went before him contemning both exterior & interior comforts & as the pious Author, Ludovicus Blosius tells us every valiant Christian should doe, his words are these treating of our B. Saviours carrying his owne crosse to Mount Calvaire, Here Christ proposes a perfect model to all the true followers of a spirituall and truly Christian conversation. For all that endeavour to obtain to a sincere, & virtuous life, they must of necessitie willingly & of their owne accord

accord take up their crosse, & constan-  
 tlie & faithfully bear the same, and if it  
 shall so please the goodnesse of their  
 God permitt themselves to be desprived  
 & stript of all the advantages & helps  
 of friends and acquaintances, and like-  
 wise of all interiour and spirituall conso-  
 lation comfort & sensible devotion &  
 furthermore be contented & permitt  
 themselves to be scorned contemned &  
 despiced: to suffer disgraces, detractions,  
 injuries with a patient & willing min-  
 de, & whilest they are tormented, with  
 divers afflictions & contradictions of  
 men, & tentations of the infernal spi-  
 rits, & with their owne sins & imper-  
 fections, they keep themselves in an  
 humble & quiet composure of mind,  
 neither in death or any other affliction  
 desiring to be taken downe from the  
 crosse, but offering to bear it as long  
 as he shall thinke it convenient & fit-  
 ting,

ting, neither desiring or looking after  
 any consolation or comfort whatsoever,  
 either earthly & spirituall which may  
 any wayes diminish their paines or ease  
 them of their burthen. Our Saviour  
 commanded a certain religious  
 person of an eminent & admirable  
 sanctitie to recite certain devout  
 prayers & notwithstanding all that,  
 he found his mind full of distra-  
 ctions, & his heart of repugnances,  
 aridities, and aversions from that  
 holy exercise, the infernal enemies  
 of mankind putt a thousand bad &  
 impure imaginations into his head,  
 in so great a degree that he could  
 not pronounce the words but with  
 a deale of difficultie & a most ex-  
 cessive paine & torment but his fi-  
 delitie to his lord & master was  
 such, that he did constantlie perse-  
 ver in reciting of them, & when  
 upon

upon a certain time he used a greater endeavour then ordinarie to have a firme attention , he was sweetely admonished that he must not strive to have it. And the aforesaid Ludovicus Blosius encouraging another that found himself so brings in our Lord seriously exhorting him in this manner I could wish that my elected & beloved soules would but perswade themselves , that their good workes & devout exercises then are the most pleasing to mee when they serve me at their owne cost & charges. But they serve me thus , who although they do not find that sence & feeling of devotion , yet they most faithfully & constantly persever in their prayers & holy exercises, trusting in my goodnesse that will willingly & gratefully accept  
of

of what they do : know then my beloved son, that a soule that remains in an humble & devout prayer doth obtain all sorts of virtues, & therefore at such times as these we ought not by any meanes to neglect our prayer for the reason of any trouble or difficultie we may find in it, which proceeds either from our natural frailtie, or the illusion of Satan, or bad thoughts & impure imaginations, for the enemy of man often times in the hour of prayer suggests bad thoughts to our hearts & then he would easily perswade us that it is better to leave our prayers quitte off, & that such prayers availe little or nothing; but O how profitable to them selves & others, & grateful to me is that prayer which is performed in the knowledge of  
their



their owne basenesse & may bountie & goodnesse. O how good & pleasing it is to hange with Jesus upon the crosse stript of all comfort of all satisfaction, & content, to pray with him in the garden in agonies & bloodie sweats, in strifes & difficulties in repugnances & contradictions & say with him *tristis est anima mea usque ad mortem*, my soule is sad even to death: It is the voice of our Saviour in the person of the spouse, *Surge aquilo & veni auster, perfla hortum meum & fluant aromata ejus*. Arrise north winde & come thou south & blowe upon my garden that its spices may flowe & encrease & what doth he understand by the north but the cold of persecutions & interiour troubles when all the powers of the soule are as it were frozen, & by the

the south nothing else but comfort & consolation which dilates & melts the soule & makes it with pleasure run the wayes of perfection, according to that of the Psalmist : *Viam mandatorum cucurricum dilatasti cor meum*. I with eagerness run in the wayes of thy commandements, when joy did dilate & dissolve my heart by the warmth & heate of thy consolations, & these two different constitutions of time are necessarie for the production of solid & perfect virtues, the hard & boisterous north doth no lesse concur then the mild & peaceable south. A hard winter makes a fruitfull spring & this is the difference that in clowdie & cold weather we often times loose the real presence of the sun, but in this estate & condition although  
we

we loose the sensible feeling of his  
 divine presence we neverthelesse  
 enjoy it in realitie, thus we know  
 that our lord was really present  
 with St. Marie Magdaleine, when  
 in the meane time she ignorant of  
 so great a condescendance & fa-  
 vour, weepes & laments as though  
 he was absent, he speaks most  
 friendly & kindly to her, & she in  
 the same moment bewailes her mis-  
 fortune & perswades her self that  
 that she is far from him, & when  
 he is endeavouring by all wayes  
 imaginable to worke her salvation  
 she thinks she hath lost him & with  
 him the hopes of her salvation; we  
 may well conclude with the words  
 of the great Apostle St. Paule, *O al-*  
*titudo, o the heighth of the riches of the*  
*wisedome & science of God, how in-*  
*comprehensible are his judgements &*

**D**

*his*

*his wayes past finding out : since one by afflictions & the other by consolations attain to the self same degree of perfection.*

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## CHAPTER VI.

*Of Peines caused by the Devils.*

**T**Here are certain temptations which are caused by our infernal enemie & they are either ordinary or extraordinary, their ordinarie temptations are when they tempt us by the world, or the sensualities of the flesh, these envious & malicious spirits make use of the goods of fortune, of nature, as of riches, of honours, of employments, beutie of bodie, & wittiness.

nesse of soule to tye us to creatures, & carrie us to sin & wickednesse, nay they can make use of what is most spirituall, sliding in their poison into the best of our actions & corrupting our intentions in the most high & heroick exploits sometimes mingling pride, sometimes avaritiousnesse, sins that are so much the more dangerous by how much the more they are secret & unknowne, & which have shaken the very pillars of a spirituall life & at last buried many thousands in the dust & ruines of immense treasures of unspeakable, & unheard of virtues.

These malicious spirits tempt soules in an extraordinarie manner, when they have permission from God, to attaque a soule with extraordinarie assaults, & this

is a permission that God never graunts, but he gives us particular graces to resist & overcome what he sends us, for it is a truth as certain as faith can make it, & as full of consolation as of certaintie, that God is faithfull & will not permitt us to be tempted aboue our abilities, & therefore it is alwayes our fault if we do not resist, but consent & give way, for one of these evill spirits said to St. Pacome, that if God thould permitt them to tempt persons of an ordinarie virtue with as great violence as those of a more eminent perfection, that they could not resist their impetuous assaults, & therefore the infinite mercy of our good father doth never graunt them any such priviledge, & when they give furious onsets to the Saints & servants

vants of so good a king, The divine strength where with they are endowed, is most admirably wonderfull, & it is against these soules that they spend the utmost of their rage in a most horrible & most cruell manner, & the reason is because they see more of grace & lesse of nature, they see in them more of God & that is that makes them in a furie & rage, they little trouble themselves with any thing else, & therefore do not much fear Directors Preachers & other persons of perfection & virtuous pretences, when they do not wholly tend to God, but mingle nature & their naturall inclinations in the greatest of their spirituall exercises, but when a man by the love of contempt, of povertie, of paines is in an entire & totall denyall of him-

self & all worldly enjoyments, then all the infernal powers tremble & quake, & this is the reason that they are so much incensed against those that are diligent in their prayer, be cause it is one of the most assured & efficacious meanes to fill them with God alone, he very well knows the hurt that comes to him from it, and therefore he endeavours to turne us from it by all meanes imaginable putting examples before our eyes of the ill successe of those that pretend to the perfection of this exercise taking away the reputation of those that have the true spirit of it & when that designe failes him he brings whole troupes of inquietudes for to trouble & vex the soule to disgust it & at least make it lessen & shorten the time of this divine wor-



worke, sometimes he causses strange  
 horours, & most sensible re-  
 pugnances, he makes the bodie to  
 suffer torments & paines & when  
 he can but so much as discover  
 that one is called to a simple prayer  
 & to the most holiest degrees of  
 the divine union, it is then he wor-  
 kes most of all to stay the soule in  
 that which is most sensible: to hin-  
 der it from coming out of those  
 actiōs that are most ordinariet oit, &  
 knowne by the course of an usuall  
 arguing, for he very well knowes  
 the pretious treasures of grace that  
 are enclosed in this supernatural  
 condition.

Persons of prayer are most of  
 all disturbed by the enemies of man  
 kind in this affair, because this is  
 the onely means that unites us most  
 of all to God alone, & it is the full-

nesse of this God that makes them  
 afraid, & these that are the most  
 full, are their greatest enemies &  
 they pley upon them by all sorts of  
 inventions, sometimes by great  
 persecutions which they raise a-  
 gainst them in such a sort that as  
 St. Terefia tells us, they often seem  
 to draw all the world after them  
 to combine against theses soules, &  
 this they do with the more ease,  
 because all they do against them  
 passes well under the notion of  
 pure & true zeale of the honour &  
 glorie of God. But their perse-  
 cutions are the most furious against  
 those that being full of God, la-  
 bour after the reformation of man-  
 ners & the establisement of reli-  
 gious discipline, it is a most deplo-  
 rable thing to consider, that these  
 malicious spirits seing they can-  
 not

not come to their pretensions by the persecutions which they raise against them by the assaults of men, they endeavour to affrighten them by noises & stirs which they make in those places wherein they are & inhabitt, by appearances & spectres by great frights, & extraordinary visions, by obsessions & possessions of the persons they rule & govern, & this may of obsession & possession is that which is the most dangerous & which oftentimes proves to their greatest advantage.

I my self, sayes the author of this treatise have had an evident experience of this in many persons with whome I did deale withall, & that great servant of God the father Maintaincourt had scarce taken possession of his Curate. but presently a great number of his

parishioners were possessed, the  
 devils decharging their rage & ma-  
 lice as they thought best, & when  
 he can do nothing else, he endea-  
 vours to torment & afflict the bo-  
 die, & thus he would have stifled  
 the glorious Teresia, & quite an-  
 nihilated her coadjutour John of  
 the Crosse, they threw downe a  
 whole peice of wall upon one of  
 his nehpewes, he flung another  
 peice of a wall upon a lay Sister  
 that was strangled under it, in the  
 Couvent of Alve he broke the leg  
 of another religious; In fine it hath  
 been seen that they have assembled  
 together to conspire against the re-  
 forme of the Carmelites; and after  
 all this we must yett affirme that  
 their greatest temptations are for  
 the interior, & not to speake of  
 my selfe (saith the author of this  
 trea-

treatise) I shall rehearse what the  
 maisters of the spirituall life & mo-  
 re particularlie, what one of great  
 experience doth teach us: the temp-  
 ration saies this author sometimes  
 comes so violent, that the soule  
 feels her selfe filled withall that is  
 in hell its self, for within she finds  
 nothing but an aversion to God,  
 to superiours, she is full of blasphemies,  
 & she feels her self so united  
 to these objects, that she ought not  
 & cannot reject them or cast them  
 out & in the exterior she suffers  
 such phantasims & horrible visions,  
 such blowes & extraordinarie sick-  
 nesses, that none knowes but those  
 that are so happie ( I may say )  
 as to experience it: sometimes they  
 do so far adormentare & astonish  
 the soule by offuscating its powers,  
 that it seems the will hath no more

use of its libertie, they mingle their  
 infinite suggestions amongst the  
 humours & passions, & excite all  
 the motions of the most vitious in-  
 clinations, & if the soule bends her  
 self to the practise of some spirituall  
 exercise, she presentlie finds her  
 self full of abominations which she  
 can not hinder & is so affixt to vice  
 & wickednesse that she thinks she  
 sins every moment, & they hide  
 themselves to the end that everie  
 one may thinke that it is her that  
 commits all those execrations, they  
 create such strong impressions in  
 her that she did all this with a full  
 & sufficient libertie, & by that  
 meanes thinke to carrie her to a  
 perfect dispaire of Gods infinite  
 mercy insomuch that she cannot  
 be perswaded of the contrarie, for  
 she perceives nothing of the good  
 that

that God workes in the superiour  
 portion of her soule, she thinks of  
 nothing but abominations, & un-  
 heard of impertinencies so that the  
 enemy seems to play with her as  
 with a tennis Ball, there is no ar-  
 tifice no trickes which they do not  
 use, & especially against those that  
 give themselves generously to the  
 service of God, they endeavour to  
 render the devotions they use in-  
 supportable by the paines they gi-  
 ve them suggesting withall unto  
 them that they may save themselves  
 more easilie in a more moderate  
 way & that it is not necessarie to  
 mortifie themselves so much, they  
 put them to employe themselves  
 in those vocations unto which  
 they are not called, & carry them of  
 those wayes to which they are cal-  
 led & that under pretence of virtue

&amp;

& perfection, when they see a soule wholly resolved to serve & love God without any reserve, they endeavour to make her goe on headlong with precipitation & to much eagernesle, either forcing them to use so great & excessive mortifications which may destroy their health or by transfiguring themselves into angells of light & counterfiting the shapes of our saviour if they perceive they have an inclination to any thing of an extraordinarie conduct, & sometimes they will foretell those things that could not be knowne by any other meanes then by the revelation of God himselfe, he permitting these deceits, onpurpose for a just punishment of those that rely upon such extraordinarie waye & unusvall favors; the witt of man can  
never



## CHAPTER VII.

*Of those Paines that are supernaturall.*

**A**Ll those paines that come by the meanes of men or de vils, are not any wayes to be compared to those that come immediately from God himselfe, it is not so harde to beare all the contradictions of men when one is sensibly susteined with sweetnesse in the interiour, but when it pleases God to afflict us himself, there is nothing more terrible, & here in this case Job that suffered with so much patience in the sight of the world, at last burst forth into that lamentable moane, & praied his friends to have compassion of him for now he perceived he was touched by the hands

hands of God himself , & our most kinde & good lord & master did sufficiently testifie his grieve & sorrow when he perceived that his father had left him , & there fore those soules that suffer these kinde of torments are alwayes worthy of the greatest compassion & by so much the more by how much they are most ordinarilie seated within & do not apear to the eyes of the world , & the greatest part of those that hear of them do not understand them , there are very manie others & which I knew , whose exterior crosses ware great & afrighen everie one , & yet they are lestned by that interior sweetnesse which is bestowed with them when one suffers by creatures onely , we may receave comfort from the creatour , but when it is he him selfe that doth afflict

flict us where can we finde repose,  
 & satisfaction, & I am glad I am so  
 happy as not to speake in these mat-  
 ters concerning mine owne person  
 in particular, & therefore shall  
 bring the authoritie of P. Simon  
 de Bourge Religious of St. Francis  
 the soule (saies this author) finds it  
 self wholly plunged into the abyss  
 of corrupted nature by the lively  
 resentment of all its vitious incli-  
 nations & passions, with a disgust  
 of God & all spirituall exercises,  
 the angell of Satan doth torment it  
 with impure suggestions, with in-  
 fidelities, with blasphemies with so  
 great violence that sometimes it  
 seems to breake out & really pro-  
 nounce them, she is in so great a  
 tristesse, so great darknesse, so great  
 confusion; so great anxietie, she  
 thinks that she consents to all sort  
 of

of tentations , & is quite lost & without recoverie , & because it is God almightie that supernaturally keeps her up in these paines & torments , she cannot escape out of them untill he pleaseth to free her.

And the inferiour nature being thus purged , it is necessarie that the superiour part should likewise undergoe its triall by a subtraction of its acts which it did exercise in the first purgation ; it would be no great matter that these acts should be quite taken away , if notwithstanding all that , one could knowe that they loved & found & repented that love , but our loving father takes away this sight , this feeling , & resolves that we shall not see our selves as though we were not & deprives us not onely of reflex acts , as in the first purgation  
but

but also of many direct & leaves the soule nothing else but a submission to his divine will, & this submission is not active but passive, in the first purgation she hath sometimes acts that are sensibly perceived, & feels her resistances against temptations, in this second condition she resists & never knowes of it she works virtuously without the least satisfaction, without the least reflexion that she does so & if she at any time forces her self towards God & godly exercises she feels a weight of an insupportable burden bend downe her understanding & will, & she thinks that all that passes in her is nothing else but a fiction & a cheate. These are the words of this devout & experienced author. But if we will hear the grand mistresse of the most interiour wayes of she spirit

spirit the great St. Tereſia, in the  
 30. Chapter of her life, wherein ſhe  
 tells us that they are things not  
 worth ſpeaking of that do torment  
 & tronble us, & the ſoule ſeekes  
 for helpe but God ordains it ſo  
 that ſhe ſhall find none, & muſt  
 walke as it were blind folded &  
 hooſe wincked, for faith is at that  
 time quite deaded & all other virtue  
 & if the ſoule would applie her ſelf  
 to prayer & retire her ſelf to ſolitu-  
 de, it is but to augment her croſſe,  
 it is but in vaine to looke for reme-  
 die in the reading of good books,  
 for then her paines is very nigh  
 equall to that of the infernal ſpirits;  
 converſation & companie is inſup-  
 portable ſince we have our ſoules  
 wholly diſguſted, & we Imagine  
 we have a mind to eate up all  
 that comes nigh us, our furie is ſo  
 great

great & the rage of our passions so vehement, it seems to her that she hath no more power to thinke of any thing that is good, & cannot have the least desire of any act of virtue, & in the first Chapter of the sixth station of the interiour castle, that she soule thinks that she never thought or called upon God, & that she is not understood by her Confessors & that she deceives them, the enemy makes her thinke, that she is reprobate & she is overwhelmed with such a pressure that she knowes not to what to compare it too, but the paines of the infernal soules, for there is no consolation derived either from prayer or from reading, she is alwayes in an ill humour, solitude doth displease her, & conversation & companie; all the creatures of  
 she

the world torment & vex her. Thus this great personage speakes, whose doctrine is a doctrine from heaven, & so qualified by the Church it self; There are certin soules saies father Surin of the Societie of Jesus in his spirituall Catechism; who find themselves so absorpt in these troubles that they experience all feelings of sin, & yet never give any consent, & we have knowe a person of an Eminent Innocency & most wonder full sanctitie, that had all the malicious sentiments of sin & the effects of all sort of vicious inclinations, of pride, of ambition, of Covetousnesse, of Impuritie, of anger & when she was carried away with avaritiousnesse, she thought she would have enjoyed all the goods & riches of she world & when she had the inclinations of  
 impu-



impuretie she had her imagination  
 filled with all sort of abominable  
 representations; she endured like-  
 wise all the dispositions of sinners,  
 & the curses due to sin, as fear,  
 malice, hatred, trouble, sadnes  
 which are the companions of sin &  
 follow it wheresoever it goes, God  
 commanded all his creatures to en-  
 tertain her with rigour & nothing  
 else, she found her self in an utter  
 abandon of all comfort, in no ho-  
 pes of any salvation, & in a certain-  
 tie as it were of never coming out  
 or of being freed from that misera-  
 ble condition & estate wherein she  
 lay, in an entire disgust of all things  
 present, she endured the paine o  
 dispair which tooke from her the  
 virtues of faith of hope, & charitie;  
 that is to say, these darknesse wa-  
 re so sensible so thick & horrible,

E

that

that she knewe not where she is,  
 she hade as it were a hoode before  
 her eyes, & she sufferd with out  
 knowing the good of suffering, ne-  
 verthelesse our B. Redeemer gave  
 this soule to understand that this  
 estate was the greatest gift he could  
 out of his infinite goodnesse be-  
 stow upon her this is the estate that  
 the holie booke of the imitation of  
**J E S U S - C H R I S T** calls the exile  
 & banishment of the heart, for  
 when that holy author had told us  
 that it is no small matter to be de-  
 prived of humane comforts so long  
 as the divine remaines with us ; but  
 that it is a thing truely to be consi-  
 dered as worthy of all praise to be  
 deprived of all consolation both di-  
 vine & humain , & to bear the per-  
 fect banishment & exile of the  
 minde, o my God ( saies she author  
 of

of this booke) how many wonderfull mysteries are hidden in two or three words of that divine booke, & how many persons & those most spirituall too, read them everie moment & yet never understand what they meane, never can comprehend what it is to suffer this banishment of the heart, a great servant of God & one of the most enlightned of our age, whose memorie is in benediction the late Mr. de Bernieres treasurer of France, the worthy author of the interiour Christian did assure me, that he had many times read them & never made any reflexion upon what they signified, untill P. Binet of the Compagnie of J E S U S, laid it open unto him by an incomparable explication. Alas God almighty is the onely Countrey, the true

place & region of our heart, & therefore the banishment of our heart consists in being separated from him & disjoyned from his divine presence; Those that have alonge time studied in these wayes & in the particular knowledge of the lives of the Saints, cannot be ignorant that many have passed this way of the interiour Crosse, & terrible proofes; & those that have had a long experience of what passes in the interiour of soules, which go on in the wayes of spirituall perfection can no wayes in the world doubt of it.



## CHAPTER VIII.

*Of the causes of the aforesaid paines &  
a continuation of the precedent  
subject.*

**I**F any should aske how it comes  
to passe that God sends all these  
crosses, it will be sufficient here to  
tell him, that one venial sin deserves  
all the torments a temporall life  
can inflict upon us, & it is reported  
that our Saviour said to a certain  
person, when I bended my head  
towards the earth as I was a dying,  
it was to shoue my faithfull ser-  
vants the place where I vouchsafed  
to suffer, & to teach them that, if  
they will truely be what they call  
themselves, my disciples, they must  
suffer as I have done before them,

those that approach the nearest my most dolorous passion, my divine love consumes them in to it self, & transformes them into me, & deifies them, and this may be convinced from that admirable effect which the drawing near to the sacred passion of our B. Redeemer, had upon the Seraphical Father St. Francis, & if we consider it according to the devour & most ingenious explication made of it, by that most devout & pious author Francis de Sales Prince & Bishop of Geneve in the 15. Chapter of his sixth booke of the love of God, we shall clearlie find that the divine love transformes them into crucifixes, & deifies them. I have pondered saies this great Saint, this wonder (speaking of the stigmas of the Seraphical Saint Francis)

cis) & have made this conceit of it;  
 This great Servant of God a man  
 wholly Seraphicall beholding the  
 livelie picture of his Crucified Sa-  
 viour, represented in a glittering  
 Seraphin, which appeared unto him  
 upon the mount Alvernus, grewe  
 softer then is imaginable, taken  
 with a soveraigne consolation &  
 compassion, for beholding this  
 bright mirrour of love which the  
 angell could not satiate it self with,  
 alas he sounded with delight &  
 contentement, but seing also the  
 lively representation of the markes  
 & wounds of his Saviour crucified  
 he felt in his soule the impetuous  
 sword which stroke through the  
 sacred breast of the Virgin Mother  
 the day of the Passion with as much  
 sorrow as though she had bin  
 crucified with her dear son. O God.

if the Picture of Abraham fetching  
 deaths blowe over his dear onely  
 begotten to sacrifice him, a picture  
 drawne by a mortall hand, had the  
 power to soften, & make weepe the  
 great St. Gregorie Bishop of Nisse  
 as often as he beheld it, ah how ex-  
 tremely was the great St. Francis  
 softened when he beheld the picture  
 of our Saviour offering himself  
 upon the Crosse, a picture which  
 not a mortal hand but the mistres-  
 se hand of an heavenlie Seraphin,  
 had drawen & copied out of the  
 original it self representing so to  
 the life & nature, the heavenlie  
 king of the angells, brused, woun-  
 ded, murdered crucified. His sou-  
 le being then thus softened & mol-  
 lified & almost melted away in this  
 dear paine, was there by greatly di-  
 sposed to receive the impressions &  
 mar-



markes of the love & paine of his  
 Soveraigne Lover, for his Memo-  
 rie was wholly engaged in the re-  
 membrance of this divine love, his  
 imagination forcibly applyed to  
 represent unto himself the wounds  
 & wane blowes which his eyes then  
 saw so perfectlie well expressed in  
 the present picture, the understan-  
 ding received from the imagina-  
 tion infinitely lively species, & fi-  
 nally love employed all the forces  
 of the will, to take pleasure in &  
 conforme it self to the Passion of  
 the well beloved then without  
 doubt the soule found her self trans-  
 formed into a second Crucified, &  
 had by a loving sympathie the self  
 same sorrowfull affections, paines  
 & griefes. Now the soule as the for-  
 me & Mistresse of the bodie exer-  
 cising her authoritie upon it, prin-

ted the paines of the wounds in the  
 parts correspondant to those whe-  
 rin her lover endured them : love is  
 admirable in edging the imagina-  
 tion to penetrate to the exterior  
 thus women with child having their  
 imaginations refined by love, im-  
 print what they list upon the childs  
 bodie. A strong imagination ma-  
 kes a man waxe white in one night,  
 disturbing his health & humours.  
 Love then drove out the inward  
 torments of this great Saint, and  
 wounded the bodie with the dart of  
 sorrow, with which he had woun-  
 ded the heart : But love being wit-  
 hin could not make the holes wit-  
 hout, & therefore the burning Se-  
 raphin coming to helpe, darted she  
 rayes of so penetrating a light that  
 it really printed in the flesh the ex-  
 teriour wounds of a crucified,  
 which

which love had imprinted interiourly in his soule; O Dear God concludes this author, how loving a paine, & how painfull a love was this for not onely at that instant; but all the rest of his life after this poore Saint went pining, lamenting, & languishing as being sick of love, he spent his time in nothing but sighes, teares, plaints, groanings, languours & paines so true then it is, that which our saviour spoke to that devout person *that those that aproach nearest my passion my love consumes then into it self, & transformes them into me,* How true is it what the self same author saies in an epistle he writt to a ladie an heart that truely loves J E S U S Crucified loves his death his paines his torments, his desolations discouragement & when he finds the least partici-

ricipation of them he is glad, & embraces them with all his heart. A faithfull soule shall never be the spouse of a glorified J E S U S, before she is of the Crucified, she shall never enjoy the nuptial bed of her triumphant love before she hath found the afflictive love of the couche of the Crosse; & since the Christian soule is not onely the spouse of a glorified J E S U S but likewise of a crucified J E S U S, she must expect no other dowry, no other wedding ring no other bracelets, them crosses, nailes, & thorns, & the festival banquet to be nothing but gall, & vinaigre, there is nothing (saies this holy Pre-late in another place of his epistles) that doth torment & afflict us so much as our owne proper love & selfe interest, & the esteem we ha

(III)

ve of our selves, for if we have not those tenderesses & consolations of minde, gusts & sensible feelings in our prayer, interiour sweetesses in our meditations, presentlie we are in trouble we are in affliction: if we have any difficultie to do good actions, if anie thing doth oppose our just designs presentlie we are in paine to overcome it with eagernesse & distresse, & to disengage our selves of it with unquietnesse, & all this because we love our consolations, our ease, our commodities we would pray amidst the parfumes of sweet roses, & be virtuous by eating sugar, & in the mean time we seldome looke upon the sweet J E S U S, who lay upon the ground sweating blood & water of distresse, for the extreame combat & fight which he found

found in his interiour between the  
 affections of the inferiour part of  
 his soule, & the resolutions of the  
 superiour; you have promised me  
 said a devout person to her dearest  
 Redeemer, the greatest & most  
 daintie delights of the world, & I  
 perceive no such thing I see no such  
 matter, I beleive no such thing, &  
 our saviour made her this answer  
 it is because you are in the condi-  
 tion of nothing for when my divi-  
 ne will doth conduct a soule it lea-  
 ves nothing in her of whatsoever is  
 humane, God almightie takes  
 away all that is proper to her &  
 leaves her in nothing, he leaves her  
 neither lights, nor spirituall senses,  
 he abandons the imagination to di-  
 straction & to other paines before  
 mentioned, he deprives the under-  
 standing of its clarities & the will of  
 all

all gust & sensible love he deuests  
the memorie of all those things that  
are not altogether necessarie, as-  
well in the naturall as supernaturall  
order, he takes from her all the re-  
flex acts of virtues, not concur-  
ring with her to produce them,  
although he doth concur to the  
production of the direct, & she no  
more perceives what passes in the  
supreme point of the soule she does  
not any wayes perceive the conformitie  
she hath with the will of  
God, the peace & concord that doth  
reside in the centre of her minde,  
the faith, the hope & charitie which  
she doth possesse in a most eminent  
degree, but on the contrarie she  
finds nothing but trouble, but ir-  
resignations, but the paines that  
she feels. Oh that men would  
know & consider the goodnesse of  
our

our most mercifull God, we often times finde his conduct full of rigour, when in the meane while it is full of an ineffable mercie, we finners were sick of the great disease of sin & defiled by the spots that remained could not remedie our selves, & therefore the excessive charitie of the heavenlie physician of our soules, put his healing hande to our distempers, & because the disease requires the application of painfull remedies therefore we begin to cry out & lament, when we ought rather a thousand times to kisse his divine providence, & powre our selves forth into acts of thanksgiving for so great a benefitt & bounteous condesending to apply him self to our sanctification, for he doth not afford his extraordinary crosses to everie one but reserves



ves them as a most particular demõ  
 stration of kindnesse to his most  
 intimate friends, whome he en-  
 deavours by this meanes more fir-  
 mly to unite to his holie friendship  
 & sacred familiaritie, for the estate  
 of suffering is the shortest way to  
 perfection since it separates the  
 most, & by consequence unites the  
 more, & here I cannot but bring  
 in the solid discourse of that devout  
 author St. Francis Salesius Bishop  
 of Geneva in his 2, Chapter of the  
 ninth booke of the love of God  
 that the union of our wills with  
 the will of God is cheifely made in  
 afflictions, to love sufferances &  
 afflictions for the love of God is  
 the highest point of a most holie  
 charitie, for in that there is nothing  
 to be loved, but onely the sincere  
 will of him that sends them, there  
 is

is a great contradiction on the part of our natures, & we do not onely quitt our pleasures, our content & satisfaction but we embrace torments, paines & troubles. Goods are willingly receaved by all, but to receive euills belongs to none but those that have arrived to the perfection of love, which loves them so much the more, by how much the lesse they are to be beloved in themselves, but onely for the sake of that divine hand that sends them. The travailler that is a fraid to go out of the right way wherein he is secure walking in doubt, goes looking this way & that upon the countrey he is in, & stands musing at everie corner of the fields & grounds he passes by, but he that is certain of the roade he is in, goes on couragiously, pleasantlie & swiftly

swiftly, so truly love desiring to go on to the will of God through consolations, it goes alwayes in fear of loosing its way & in place of loving God & his holy will, it loves the consolations & comfort he sends: but the love that goes towards the will of God amidst afflictions & troubles walkes on with assurance, for affliction being no wayes love-lie in it self, it is easy not to love it for any other end, but for the will of God who sent it. Hounds are most commonly at a losse for the sent of the hare in the spring of the year, because the sweet odours of the fresh flowers do so strongly divert them that it surpasses that of their game: in the spring of consolations our love hath scarce any feeling know ledge of the good pleasure of God, because the sensible

sible pleasure of the consolation  
 cast so many attraites into its heart  
 that it is diverted from the attention  
 he ought to have to find out the  
 pure will of God in all things thus  
 he : now amongst all the afflictions  
 that can happen to a devout soule,  
 there is none so terribly troubleso-  
 me as those that are in the soule it  
 self, & by onely belonging to it are  
 called spirituall & interiour Crosses  
 & afflictions, & therefore the love  
 that is practised in them is the most  
 refined & perfect because the soule  
 is deprived, by that means of what  
 is more dear unto it, & what hath  
 most relation unto what it loves  
 most which is devotion & therefore  
 the aforesaid author goes on to tell  
 us in the following chapters what  
 those interiour Crosses are & ex-  
 plains it to us by severall examples  
 &

& similitude, & to begin where he ends viz, by the reall cause of all these troubles, & the method God uses in bringing them upon us, let us represent to our selves saies this devout author the sweet J E S U S in Pilates house, where for the love of us he was stript of his cloathes, by those ministers of death, the souldiers & not content with that they take the skin with them, tearing it with the blowes of rods & whips, as, afterwards his soule was separated from his bodie, & his bodie of life, by the death which he endured upon the crosse, but three dayes being once run over, the soule by the most holie resurrection, did reinuest her glorious bodie, & his bodie his mortall skin, wearing sundrie garments, now resembling a Gardner now a Pilgrim,

grim, or in some other fashon, according as the salvation of man & the glorie of God required. Love did all this, & it is love also that entering into a soule to make it happy lie die to it self, & live to God, which doth bereave it of all humain desires, & selfesteem, which is as closely fixed to the spirit as the skin to the flesh, & strips her at length of her best beloved affections, as were those which she had to spirituall contents, exercises of piety the perfection of virtue, which seemed to be the very life of the soule, & then she may very wel cry out I have putt of my garments & how can I reassume them again I have washed my feet from all sort of affections, & can I ever be so mad as to soile them again I came naked out of the hand of God, & naked will

will I returne thither, God gaveme many desires, many sensible devotions & God hath taken them away his holie name be blessed; Yea the same God that made us desire virtues in our beginning, and which makes us practise them in all occurrences, he it is, that takes from us the affection to virtues & all spirituall exercises, that with more tranquillitie, puritie & simplicitie we should affect nothing but the divine goodnesse for as the faire Judith reserved indeed her costly festival robes in her Cabinett & yet placed not her affection upon them, nor yet ever wore them in the time of her widowhood, save onely when by Gods inspiration, she went to overthrow Olofernes: so though we have learnt the practise of virtue & the exercises of de-

votion, yet are we not to affect them or reinvest our heart save onely so far forth, as we discern it to agree with Gods good will & pleasure, & as Judith wore still moorning weeds, except onely in this occasion, wherein Gods will was that she should be in Pompe, so are vve peaceably to remain, vested in our miserie, in our abjection, in our desolation & drinesse, till God shall exalt us to the practise of excellent actions. This is properlie called the death of the vvil, for by this meanes our vvill dies to all created goods & lives to God alone, & his good pleasure. Death amongst men is nothing else but a passage from one life to another, & to die is no other thing, but to overpasse the confines of this mortall life, to arrive to the immortal,



tall, true it is our will can no more  
 die then our soules yet doth she so-  
 metimes outgoe the limits of her or-  
 dinarie life, to live wholly in the  
 divine will, then it is that she nei-  
 ther can or will desire any thing at  
 all, but gives her self over totally  
 & without reserve to the good  
 pleasure of the divine providence,  
 moistening & incorporating her  
 self with this good pleasure, that  
 she is not seen, but is hid with JE-  
 SUS-CHRIST in God, when  
 she lives not she, but the will of  
 JESUS in her, what becomes of  
 the brightnesse of the stars when  
 the sun apeares in our horison, cer-  
 tainely it doth in no wise perish but  
 is druncke up, & spent in the suns  
 singular light, with which it is hap-  
 pilie mixed & allied, & what beco-  
 mes of mans will when it is entirely

delivered up to Gods pleasure, it doth not altogether perish but it is so druncke up & dispersed in the will of God, that it appears not, nor hath it any other will then the will of God. This is the highest perfection of our will, to be thus united to its God & this union is most perfectly made by suffering these interior afflictions as will be made appear by a short description of them out of the self same author in the 3. 11. & 12. Chapters of his ninth booke. The night before the great St. Peter was to suffer martyrdom an angell came to the prison & filled it with splendour, awaked St. Peter made him rise, girt himself, putt on his shooes & cloathes freed him of his bonds & shackles, drew him out of prison led him through all the gards, & ha-

having passed a street the angel left him in full libertie, here was a great varietie of very sensible actions, & yet St. Peter who was first awake, did not apprehend that which was first done by the angel, was done indeed but esteemed it an imagination he was awake & yet did not thinke so; he put on his clothes & his shooes not knowing that he had done it: he walked & yet thought he walked not, he was delivered & yet beleived it not: and all this because the wonder of his deliverance was so great, & it did engage his heast so much, that though he had sense & knowledge enough to doe what he did, yet had he not enough to discover that he did it reallie & in good earnest: he saw indeed the angel but could not discern whither or no it was a

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true & reall vision, where upon  
 he tooke no consolation in his de-  
 liverie, till such time as coming to  
 himself: now quoth he I know for  
 certain that God hath sent his an-  
 gell & hath delivered me out of he-  
 rods hands & the expectation of  
 the Jews: Even after the same man-  
 ner it goes with a soule which is  
 overcharged with interiour anguis-  
 hes, for, be it, that she hath the  
 power to beleive, to hope & love  
 her God, yet her distresse doth pos-  
 sesse her & make head against her  
 so desperately, that she can gett no  
 time to make a retreat into her  
 owne quarter, & see what is done  
 at home. Wherupon she is concei-  
 ted that she hath neither faith, hope  
 nor charitie, but onely the sha-  
 dows & fruitlesse impressions of  
 the said virtues which she apprehends

tends in a manner without apprehending them, & as strangers not as the familiars of the soule. And if you will butt take notice of it you shall find our soules alwayes in this estate when they are fiercely sett upon by any violent passion, for they performe many actions as though they were in a dreame with so little feeling that they can scarce lieve beleve that the passage is real such are the feelings of the soule which is tossed in the midst of spirituall anguishes; alas the poore heart is afflicted, when being as it were abandoned by love, it looks round about & yet seems not to find it, it is not found in the exterior senses they not being capable of it; nor in the imagination which is cruelly tortured by severall onsets: nor in the inferiour part of the

understanding for that is distracted  
 with a thousand obscurities of  
 strange discourses & apprehensions  
 & though at length it be found in  
 the top where it doth still reside yet  
 doth the soule mistake it & concei-  
 ve that it is not it, because the thick-  
 nesse of the darknesse doth not  
 permitt her to taste the sweetnesse  
 therof; & besides this poore supe-  
 rior portion of the soule being  
 besett round about with the sugge-  
 stions of the enemy, she is even all  
 in teares & hath her hands full in  
 keeping the gard least sin by sur-  
 prise might gett the consent, so  
 that she can make no sallie to dis-  
 engage the inferiour part of her  
 spirit; and albeit she have not lost  
 heart, yet is she so desperately sett  
 at, that though she be not guiltie  
 of fault, yet is she not free from  
 pai-



paine ; for that her grieve might be full, she is deprived of the generall consolation which doth ordinarily accompanie us through all the other calamities of this life, to witt hope that they will be of no long continuance, but will have and end; so that the heart in the midst of all these troubles falls into a certain impotencie of thinking to see an end of them, & consequentie of hoping to be eased of its burden, faith indeed which resides in the top of the spirit assures us that these troubles will have an end & that one day we shall enjoy our expected repose, but the lowdnesse of the outcries & showts which the enemy makes in the rest of the soule about the inferiour reasons quarters will scarcely permitt it to be heard, & we have our imagina-

tion filled with this dolefull news,  
 with this heavy presage, alas I shall  
 never be joyfull. B. Angela de fo-  
 ligni, (saies this author in the 3.  
 Chapter of the same booke) ma-  
 kes an admirable description of  
 these interiour pangs which she suf-  
 fered, saying that her soule was tor-  
 tured like to one tyed hand & foo-  
 te & hung up by the neck without  
 being strangled, but should hange  
 in this estate between life & death,  
 without hope of helpe & not being  
 able to keepe h. r self upon her feet,  
 nor assist her self with h. r hands,  
 nor crye out, nor yet sigh or moa-  
 ne, she was so over charg d with  
 interiour anguishes & afflictions  
 that all h. r faculties & powers were  
 oppressed by privation of all that  
 might relieve her, & by th. appre-  
 hension & impression of all that  
 might

might attristate her, so that at the imitation of her Saviour she begins to be troubled, to fear, to be dismayed, and at length to wax sad with a sorrow like unto that of death whence she may say my soule is sad even unto death; & with her whole hearts consent, she desires petitions, supplicates, that if it be possible this Calice may passe, having nothing left her saving the supreme point of her spirit which cleaving to the divine will saith with a most sincere submission not mine but thy will be done, & which is diligentlie to be noted the soule makes this resignation amidst so many troubles, contradictions repugnances, that she doth even hardly perceive that she maketh it, at least it seems to be done so coldlie, that it is not done from her heart nor as it were

fitting, since that which passeth there in favour of the divine will, is not onely done without delight & contentment, but even against the pleasure & liking of all the rest of the heart: whom love permits to bemoane her self, at least to moane that she cannot bemoane her self, & to sigh out all the lamentations of Job & Jeremie: yet with charge that a sacred peace be still conserved in the very bottome of the heart, in the highest & most delicate point of the spirit; and this submissive peace is not tender or sweet, nor yet in a manner sensible, though otherwise sincere, strong, invincible & full of love, & it seems to have betoke it self to the very end of the spirit, as into the dungeon of the fort, where it remains couragious; though all the rest  
be

be taken & oppressed with sorrow;  
and by how much the more love  
in this case is deprived of all  
helpes, forsaken of all the aide of  
the virtues & faculties of the soule,  
by so much the more it is to be  
praised for conserving constantlie  
its fidelitie.

Such are the feelings of the soule  
which is tossed in the midst of spir-  
ituall anguishes, which do excee-  
dinglie purifie & refine love, for  
being stirt of all pleasure by me-  
diation whercof she might be joined  
to God, she is joyned & united  
to God immediately, will to will,  
heart to heart, without the least  
mediation of content, or any other  
pretension. I have seen a sick child  
of that disposition, that he would  
courageously have eaten what his  
mother presented him though with  
an

an incredible loathing) for a pure desire he had to give her content: in this case he ate his meate without taking any pleasure in it: & yet not without a pleasure of an higher rate & ranck, which was the pleasure of pleasing his mother & in perceiving her content & satisfaction. But another (who without seeing his mother, by the meere knowledge he had of her desire, tooke all that was brought to him by her order) he ate without any pleasure at all for he neither had the pleasure of eating nor yet the contentment to see his mother pleased, but did onely purely & simply to dotherin her will. The contentment of our Prince or of any partie that we love earnestlie, & that is present with us, makes watchings paines & travailes delicious & begets in us a love

love of perill. But nothing is so discomfortable as to serve a maister that knowes it not, or at least if he knows it, gives no signe that he doth know it. Love must be strong in this ocaasion because it runnes alone without being susteined by any pleasure or pretension.

Thus it comes to passe oftentimes that we have no consolation in the exercise of holie love, for that being like deafe fingers, we hear not our owne voices nor enjoy the melodie of our owne song, yea farther we are pressed with a thousand feares, frighted with a thousand false alarums, which the enemy gives round about our hart; suggesting that peradventure we are not in grace with our maister, & that our love is fruitlesse, yea that it is false & vain since it  
brings

Brings forth no comfort, and then we labour not without pleasure onely, but with an exceeding distresse, being neither able to discover the profit of our labour, nor the contentement for whome we labour, & this is the intent our good phyfician hath to bring us off & weane us from that of creatures & more intinely unite us to himself & his divine pleasure.

We must then observe a great abuse of manie people who thinke they find themselves in these supernaturall condition of torments, & in the meane time they are far off of it, & these may be the onely marks by which we may know whither we are in these paines or no. The first is, if the soule doth not or will not finde anie content in all the creatures of the world, although



though they be never so much tempted by an inclination to them, for it is a signe that she is united to God himself, otherwayse she would permit her selfe to follow the motions of nature. The second is, if she hath care & diligence not to offend God in the least matter, for if she did not love God, she would make no difficultie to offend him, & the drinesse she then finds is an ariditie & not merely a wearinesse & floath.

The third thing is if she cannot meditate as she was wont, but she finds her self arrested by a generall knowledge, and a simple view, with out distinguishing any thing in particular. The fourth signe is if persons of experience do say her estate is of paines and sufferings, other wise there is as much difference between

ween these paines, & the others,  
as between light & darknesse.

But to Conclude what must he  
do in all these conditions, he must  
adore the divine will, & in the man-  
ner he is able, abandon him self  
without any reserve, without any  
consult without anie reflexion, to  
all the torments that he shall please  
to send; and shun a certain desire  
that everie one finds in himself to  
come out of them, because this is  
quite opposite to an entire aban-  
don of ones self, & because it ser-  
ves for nothing else but to aug-  
ment the paines we suffer, because  
they are sent us to take away all  
imperfection, & therefore this de-  
sire is a great one. When the anger  
of God with all his punishments  
is sett before us, we must endeavour  
to receive them with joy & with  
stretches

stretch out arms, & all that shall happen by the meanes of men & creatures.

But to descend more to particulars of what we ought to do in these troublesome conditions, we shall bring the advice of the R. F. Simon de Bourge Religious of St. Francis in the first purgation of the inferiour part, we ought not to dissipate our selves in the pleasures of the exterior under pretence of comfort & ease, although sometimes it would be necessarie to take some laudable recreation, in the view & sight of the divine will. It is not necessarie to force our selves to a troublesome introversion, that is the way to ruine the health & hinder our prayer. We must endeavour to accept of these paines with minds full of love & content

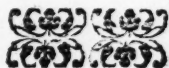
tent, although they may be sent in punishment of our faults & in chastisement of our misdemeanours; & esteem our selves worthy of all evils, & of those that are far greater then those we suffer, since we deserve an hell: to hold for certain that the way of the crosse is the most sure, the most pure, & the best, & thinke our selves thrice happy that we partake of the paines of our dearest redeemer, & keep our selves content in the supream part of the spirit to unite our self to the divine operation in the torments which he sends to punish corrupt nature, to suffer & endure the difficulties of our prayer in a simple viewe of God, although we find no gust or resentment, which is a certain death of our acts & of our selves too, wherein we continually

nually worke by how much the more we thinke not of it, enfine we must endeavour to rest & quietly repose in the opinion of our directours.

In the second Purgation of the spirit, that the soule should not force it self to have alwayes the sensible presence of God, for that would but redouble its paines, & draw it from the contemplation wherein God himself hath putt it. That she abstain from exercising her owne proper acts, & content her self with her cooperation to the divine operation in the superiour part. That we must not much reflect within our selves to consider how we worke in the interiour, & after all we must resolve to live in the midst of troubles, of anguishes, of distresses, without feeling, without

hout fight , without any knowne  
 love , since God will not vouchsafe  
 to give it us. The soule in this condi  
 tiō lifts it self up like a sacred Palme  
 by so much the more it is depressed  
 & bent downewards , a great Pre  
 late speaking of these torments ,  
 tells us , that if any one should ha  
 ve cured us of our evils we ought  
 to call him to a suite of law , & for  
 ce him by right to render what is  
 so usefull & so profitable , & St. Te  
 rese knew very well the advantages  
 when she assures us in the booke of  
 the way of perfection , that the sou  
 le gets more by receaving paines  
 from God , then it would have do  
 ne in ten yeares in the wayes of her  
 owne choice. These are the cros  
 ses & afflictive paines that the divi  
 ne goodnesse sends to unite our  
 soules more strictly to himself , &  
 they

they are far to be esteemed beyond any other exteriour crosses, because they deprive us of a spirituall good, whilest the other doth bereave us onely of some corporeall enjoyment, as sicknesse deprives of bodilie health, persecution of the good will of those we live amongst, disgraces of the esteem of men, &c. But yet to make this treatise of the Crosses more full we will speake briefelie of them in 1. or 2. Chapters.







## CHAPTER IX.

*Of Sicknesſes, & abandonings of  
creatures.*

**S**T. Tereſia bleſſet God that being but of a weake complexion, ſhe by that meanes was moſt commonlie tormented with violent feavers & others diſtempers in her travailes & voyages, & aſſured her religious that a land that was cultivated by labours & troubles of ſickneſſes & inconveniences, was never unfruitfull but alwayes reſreſhed with the divine ſhowres of the holy Ghoſt; rejoyce you that have any corporall defect, whither it be by your birth, or by ſome other accident, for you will not be ſo pleaſing to creatures & by con-

G                      ſe-

sequence they will not cleave to you, & will give you occasion to separate your self from their love & unite your selfe to God alone. O how happy a grace is the disgraces of nature or accident, & what would we not have given, when we come into another life for those meanes & occasions which separated us from all created beings to unite us to the creatour. O how manie soules now lye groaning & sighing in the bottom of hell, because they enjoyed in this life bodies well made & of a healthfull constitution; Oh that you could but hear them curse the time wherein they enjoyed what they & the world with them have esteemed before the greatest blessings beutie, & a good naturall grace & comportment; & how many soules have  
bin

bin saved because they displeased creatures, & united themselves to the creatour : or because they had an infirme bodie & subject to distempers & diseases they did not engage themselves in the vaine pleasures & satisfactions of the world. God, saith St. Catherine of Genua, makes a Purgatory in this world of the bodies of those that are sick & distempered learne that this is a grace to great, that it alone is sufficient to bring us to the top of an high perfection, as we may find by the lives of manie Sts whose whole course was nothing but a continual sicknesse. O how these people that are people of sufferances how do they draw downe a thousand benedictions of heaven upon those communities wherein they lead their miserable & happy lives & they do

incomparable more good , then  
those that have so many habitudes,  
so many natural perfections, so ma-  
ny intriques , so many ingenious  
inventions, that they are common-  
lie lookt upon as the upholders of  
their Communities. O my God ,  
how your divine eyes looke upon  
things in another manner then the  
eyes of mortals ; & those wise sages  
that looke upon all things with the  
eyes of an humane policie , for  
communities are never better both  
for temporals & spirituals, but then  
when they are filled with those that  
are truly crucified with their Sa-  
viour upon the crosse, Thorough-  
lie understand this truth you that  
are superiours , & call to mind that  
your houses can never be better  
supported then by the strength of  
the Crosse, & thinke upon this you  
that

that are subjects, that if your crosses are great, you are so much the happy before God, & observant of your superiours.

We often times complaine of what we ought rather a thousand times to be glad & excedinglie rejoyce & when we esteem our selves the most miserable, it is then we are the most happie, this truth is clearlie evident to those that are enlightened by the true doctrine of a lively faith upon the subject of the dereliction of creatures & especially of those that are our friends & acquaintances. It is true that this forsaking & being left by ones friends & nearest relations is one of the most sensible crosses & that which touches everie one the most of all the rest. The B. Henry de Saso having bin accused of an in-

famous crime, went to receave  
some comfort from his friends &  
allies, but they would not so much  
as looke upon him, (and this is  
the common course of the world  
we do not willingly looke upon  
any one that is humbled) now  
this holy person did avouch that  
this was verie sensible & grievous  
unto him, but the prophet speak-  
ing in the person of our saviour  
doth he not plainly observe that  
this dereliction of his friends was an  
affliction so hard & so troublesome  
that it caused in him an extraordi-  
nary sorrow. The spirit of love  
saith the historie of St. Catherine of  
Genua, rooke away all her friends  
& spirituall acquaintances of whom  
she was wont to receave much  
comfort & alleviation in her distres-  
ses & anguishes, & she remained  
alto-

altogether abandonned within her self, deprived also of any comfort from her Confessor, it was because God did intend to make her a creature trulie divine. St. Paul lived no more in himself, it was JESUS that was onely in him & with him in all his functions but he was elevated to so glorious an estate by most extreme deprivations. O my God, how the conduct of the divine providence is wholly admirable, the great Apostle finds him selfe forsaken by his dear Galatians, because he too freely told them the truth & found himself rejected & scorned by those very people which he himself tells us did esteem him once an angell of God nay as JESUS-CHRIST himself, & to speake in his owne language they were ready to bereave themselves of what is

most pretious & dear to all their  
 fight if they had thought it had any  
 wayes conduced to his satisfaction,  
 doth not he declare unto us that he  
 was forsaken by all the world when  
 at the same time, he tells us, that  
 God did most of all assist him, so  
 true it is that God is most of all  
 where creatures are the least. But  
 is there any thing like to the holie  
 humanitie of the adorable J E S U S  
 who was hypostatically united  
 to the divine word it self; in such  
 a sort that it was trulie said J E-  
 sus is God; & yet O wonder  
 of wonders it is certain that the a-  
 bandonings he suffered were in-  
 comparable. He is betrayed by  
 one of his disciples; the cheife &  
 first of his Apostles did denye him,  
 all left him: the 'angells gave him  
 over to the crueltie of his enemies;  
 he



he is parted from his beloved mother, leaving her at the foote of the crosse, the holie Ghost conducts him to be sacrificed as the Apostles teaches us, the eternal father leaves him & at last he leaves & forsakes himselfe, in so great a degree, that his subjects, his creatures, heaven & earth & as an excellent author doth very well remarke his father, his mother, & the holie Ghost, & JESUS himself make up but one bodie, to afflict & torment JESUS, these truths if they were well penetrated would rather cause in our minds a desire of being thus left & forsaken, then a fear of suffering it, let the whole frame of nature fret as much as it pleases, let the soule of man reason as much as it will, this spectacle of a God made man thus left &

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deserted, leaves us incredible loves  
for all possible abandons of all sort  
of creatures.

## CHAPTER X.

*Of the losse of honour, and persecutions  
of the world.*

**A**Ll that we can do by our spi-  
rituall exercises is nothing if  
it doth not arrive to the perfect  
contempt of all that is honourable,  
for he will not reach to the perfect  
union of a crucified saviour, becau-  
se it is this that he hath alwayes em-  
braced & cherished most of all  
things in this world, & it was the  
estate in which he choase to leave it,  
& what will then become of the  
wise of the world for so I may call  
even those spiritual persons, who  
are

are of opinion that it is necessarie  
 to do good to have credit, & to be  
 in honour of the world, the great  
 St. Tereſe lookes upon this maxi-  
 me as an insupportable mistake,  
 are we more wiſe & knowing then  
 the eternal wiſedome to find out  
 more convenient wayes to do  
 good, then thoſe he himſelf hath  
 practiſed & found out, O my ſoule  
 let us fix our eyes upon this exam-  
 ple & never remove them from it.  
 Let us but conſider that he had ſo  
 great an horroure for the good opi-  
 nion of the world, that at his birth  
 he appeared in a poore miſerable ſta-  
 ble in the miſt of wo vile animals  
 upon a throne of ſtraw, and a little  
 after he ſhamefully flies before  
 thoſe that perſecute him to take  
 away his life, he paſſes his enfancie  
 in a ſtrange countrie in a great &

unheard of miserie; enfine he remains at last shut up in the shop of a poore Carpenter untill the age of thirtie yeares & when he appeared for the espace of three yeares & more it was but to be the more loaded with confusions & charged with all sorts of disgraces, if his sermons are made much of he will yet for all that find others that shall denye him & thinke he is a foole & a madman.

In the meane time the people divide themselves into severall parts some saying that he was a good man & others on the contrarie thought he was a deceiver a hypocrite, by others he is accused of those crimes which are committed against God against men, & against himself, he is accused of those most horrid & unheard of misdemeanours, as of treason against both humain & divine.

vine majestie, of affectation of the  
 divinitie, & usurpation of the mo-  
 narchie of the world; they cry out  
 that he is a seducer of the people  
 a disturber of the publicque peace,  
 that he is a winebibber & that he  
 hath a secret alliance with the devils,  
 & that he himself is possessed. He is  
 conducted to the tribunal of the  
 Ecclesiastique, & there is some  
 appearance that the cheife Priest  
 should be favourable to his inno-  
 cence, & that the doctors should  
 not let themselves be surpris'd, but  
 alas it is these that condemne him  
 with the greatest passion & the  
 high Priest renting his garment suf-  
 ficiently showed the aversion he  
 had imprinted in his minde. He is  
 carried before the governour of the  
 Province, before king herod &  
 before all is condemned, & what in-  
 famie

famie greater then this , for what would the world not say , that surely it must needs be as they had imagined , because he was condemned by the cheife Priest by kings , & Princes & the rest of the judges of their nation , he is found to be faultie in all the tribunals both Ecclesiastique & seculier , & that by undeniable proofes of witnessles & authentick testimonies & now we see that all the sanctitie that did apear in him was nothing else but hypocrisie , & his miracles nothing but illusion ; they said very well that he was a deceiver & a cheate , & it is not onely the people that are against him , but one of his owne disciples delivered him up to our high Priests & gouvernours which is a signe that he knew more then was good , & more then the

rest

rest of the world knew, & he likewise that seemed to be the most zealous of all found his life & conversation so disgracefully abominable, that he himself was afraid to acknowledge him in the presence of a poore serving maid, & choose rather to forswear he knew him, then to confesse that he was one of his followers, all the rest did leave & abandon him, which was an evident demonstration of the truth of all that hath bin said against him & after all he must needs be a strange fellow, since they preferred thieves & robbers before him, & that those that sollicite against him are a sort of people that fear God for they continually exercise workes of mercy & charitie demanding the deliverie of a poore prisoner & were so religious that they would not de-

defile themselves by entring into  
 Pilates hall. Besides all this they ad-  
 ded farther that God who is al-  
 wayes the Protectour of the just &  
 innocent, did abandon & leave him  
 & would not vouchsafe to hear  
 him when he cryed out unto him  
 & called upon him; at last there is  
 no place for to doubt of the malice  
 of his crimes since to finish all he  
 died upon the crosse which is a de-  
 clared curse & a knowne maledic-  
 tion, not onely by the common  
 opinion of the vulgar but by the  
 authoritie of the divine word it  
 self. Here o humane prudence,  
 you may see the conduit of a Dei-  
 fied God is it possible, cryes out,  
 that great St. Teresia, that I should  
 desire my God, that anie bodie  
 should have a good opinion of me,  
 since they have said so much evill  
 of



of you & it was for this reason that the Apostle protests that the world was crucified to him & he to the world, as much as if he should say that the world & its honours & pleasures was unto him in the same horror & dislike, as one that is hanged upon a gibbet is to a Passenger that walkes by, & that likewise on the contrarie he was a horror & contempt to the world, seing he cherished so much, what that did as much abhor, disgraces & contempt, & therefore he tells us that the world looked upon him as a foole or a madman.





## CHAPTER XI.

*Of Persecutions both of the world, &  
of the good.*

**I**T is an assured truth because we have receaved it from the mouth of truth it self, that all those that will piously live in JESUS-CHRIST shall suffer persecution, the servant is not above his maister, if the world hath cruellie persecuted the souveraigne & lord of all things, it will not spare his disciples, but how shall not the world make war against its enemies, when it is so rigorous to its friends & familiars, & therefore it is an oracle of the holie Ghost, that he that disposes himself to serve God disposes himself to undergoe severall temptations & traills.

trialls. It is the cheifest grace & fa-  
 vour of the greatest friends of our  
 saviour alwayes to suffer inconve-  
 niences from the world, if one se-  
 parates himself from companie the  
 more seriouſlie to applie himſelfe  
 to the buſineſſe of his ſalvation,  
 then preſentlie it muſt needs be out  
 of a bad humour. If one is ſerious  
 in conuerſation they will preſentlie  
 ſay that it is a frightfull devotion, &  
 that this way of proceeding ſpoiles  
 all the ſervice of God. If one is  
 pleaſant & of a good & cheerfull  
 humour, then preſentlie he muſt  
 needs be a ſcoffer & will tell us that  
 devotes can be mery as well as  
 others. If by chance their happens  
 ſome inconuenience in the loſſe of  
 goods or in the management of af-  
 faires, they preſentlie lay the bla-  
 me upon devotion, & complain  
 that

that they do not take that care & diligence that is requisite of their businesse, although altho this is false & that it is certain that they do al they can. If some persons have an ill disposition, & fall very frequentlie into faults they presentlie blame holie devotion as though it could never faile in fine the whole life of those that serve God is put upon the examen, without ever the least thinking or troubling themselves with the injustice they committ in taking upon them the judgements of God, & the sin they themselves are guiltie of by so easilie condemning another.

But we must observe that there are some persons that are putt to the prove so strongelie, that it seems they live for nothing else but to be a marke of contradiction & that

that of reproaches, calumnies, disgraces, jeares, & a thousand offensive discourses is the most common, if one falls into a true & reall fault, they will say that it is to render God great honour & glorie to make it publicque, & if it be a fault that is not so considerable, they are ingenious enough to find out wayes to make it passe for one of great importane, & sometimes these light misdemeanours give occasion of great persecution. It is reported in the life of that holie person F. de la Croix, that after all the informations that were made of his life the articles given against him if they had bin proved true would have bin no more then venial sins at the most, & yet what stirs, what tempest did not these informations make about the world. If they

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cannot denie the vertues that are  
evidentlie seen in their lives, they  
presentlie condemne them of hy-  
pocrisie & illusion: if one speakes  
simply & plainely concerning so-  
me mercies that the divine bountie  
hath bestowed upon us, they then  
cry out of the want of humilitie, &  
if one keepe silence then they are  
blamed as though they were culpa-  
ble & that one then is obliged to  
defend one selfe & that the honour  
of God doth exact it; if one spea-  
ke they presently saies that the  
saints alwayes held their tounques.  
You will say that the minds of all  
people are filled with no thing  
else but with a thousand contra-  
dictions & oppositions against the-  
se persons. All is well in others  
but in these nothing but malice,  
nothing but wickednesse. If one  
can

can but observe the least naturall  
 imperfection in which most com-  
 molie there is no sin at all present-  
 lie it must be I know not what vi-  
 ce, I know not what crime, &  
 this not onely from seculiers but  
 also from those that are most spi-  
 rituall, there cannot a calomnie  
 be found which shall not be cast  
 upon this poore creature & that  
 also by the false reports of those  
 that thinke they do wel in accu-  
 sing of her, and she that before was  
 in honour, in esteeme & the credit  
 of the most perfect & virtuous,  
 presentlie becomes the contrarie  
 despised, laughed att, & abandon-  
 ned by all creatures, & that which  
 is the worst of all it seems that hea-  
 ven it self combines to afflict this  
 person, I could bring a most il-  
 lustrious example of this truth, but  
 shall



shall reserve it un till the next chapter, & shall onely make use of one sufficiently knowne, & that is of that great Servant of God P. Baltazar Alvarez confessor to the glorious Saint Teresa of whom she knew by revelation that there was none so much advanced in perfection, & yet how did he suffer from all sorts of creatures & that even from some of his owne he was accused of a most notorious fault in a generall congregation of his societie, & charged with the faults of his schollars because they did not speake as they should have done concerning prayer. And this is one of the injustices of men to attribute to Directours the defaults of their Schollars, & St. Teresa assures us that he had not a little to suffer for her sake.

H from

from the judgements which the world made of her, & layd all upon him. And thus much may be said for those that suffer by those that are of the world & of a contrarie opinion to them , & that either out of jeallousie, envie, or revenge , but that which is worst of all is when they are persecuted by those of a good life & of a right intention now amongst these most of them thinke they do God almighty good service , he permitting them to find out reasonable foundation & grounds to do it. The R. F. Ludovicus de Pont in the life of P. Alvarez doth make mention of the glorious St. Joseph who did suspect (his spouse of a crime) without the least fault on her part because he saw some exteriour signes of it, & could not comprehend

prehend the conception of the eternal word without the natural means, by the helpe of the holie Ghost. It is true that the nūber of these persons is very rare, because the corruption of nature, self love, secret looking after our owne interests, which is as commonlie hidden as it is almost alwayes really found in most of our affaires, & therefore corrupted nature most commonlie mingles it self with the sincerest intentions, whither it be, because we take businesse with to much heate or push them on with to much forwardnesse, or are carried on with to great a zeale & eager-nesse in our affaires & so endeavour to arrive to the end of our businesse with to great an empressment whither or no it be because we suffer our selves to be overtaken to

soon beleiving too easilie the reports we hear, fastning the mind, filling the memorie with the faults that are objected, without taking leasure to thinke of the reasons on the contrarie; or because we give to much way & scope to the working of our spirituall enemy, who is alwayes seeking whome he may devoure, & oftentimes in these occasions makes himself master of the imagination by aggrandising the species, moving & agitating the passions in such a fashion that they are no more capable of receiving the impressions of the truth, because they are not capable to understand when it is never so much told them, & we have a great example of this in the person of P. Jean de la Croix, who was sufficien the exercised in that

na-

nature by one of his owne order,  
 who never left off vexing & trou-  
 bling the Servant of God untill his  
 verie last moment of his life so far  
 that he was troubled when any one  
 went but near him to visit & see  
 him; & the historie of his life doth  
 teach us that the imagination of  
 this persecutour of his was so stran-  
 gely possessed by the Enemy, that  
 he made all that was said in the  
 behalfe of the Saint to seem impro-  
 bable by perverting it into a bad  
 construction, & by that meanes  
 alwayes kept him in coler & anger  
 against the Saint, now all these per-  
 sons notwithstanding all their good  
 intentions, were neverthelesse very  
 faultie & blameworthy, & after they  
 have served the ends of God in pu-  
 rifying & persecuting his Saints  
 they are chastised here in this world

& in the next too in Purgatory by very great paines as the histories & lives of the Saints do testifie in many places : it is true these persons would not lett themselves be carried on by a bad opinion , if they knew it , yet it is their fault to let themselves be deceived. Infine it is a greivous matter to be the instrument of the enemy to punish & trouble the Saints of God , with never so many good intentions that they have , because the enemy makes use of them to bring about his designs.

God almightie who is nothing else but goodnesse hath alwayes his glorie for his end in the exercise of his servants, & the sanctification of their soules , & he is resolved to establish his kingdome in an admirable way through tribulations,  
per-

persecutions & travailes ; which they suffer, in such sort that they accomplish his greatest designs by the wayes of the crosse, wayes that are wholly hid to the prudence of the world who cannot persuade themselves, that humiliations & annihilations are the most advantageous meanes to do good for what apearance is there that a man in his apostolicall functions should go through better then with honour & praise; doth not all the world thinke it fitt & necessary that there should be some reputation, some esteem, some amitie & friendship of creatures in the case, & yet if wee looke upon the adorable Jesus, the holie apostles which have converted the whole world, the greatest Saints which God hath made use of & which have accom-

plished the greatest designs of his divine providence, & it is for this reason that he did permitt that they were not onely exercised by those that ware bad, but even by those that ware the most Innocent, it would be but a little mater to suffer from those persons whose testimonie doth not make that livelie impression upon their spirits that it should doe, or ought to doe, but it is some thing to endure & suffer from those that are of a good esteem & a righteous life whose judgements & opinions cannot easilie be rejected, and such were those that did persecute the great St. Teresa, whose authoritie was so great, & virtue so considerable, that it was enough to offend them not to beleive, & this is what the Bishop speakes that writes her life,  
 so



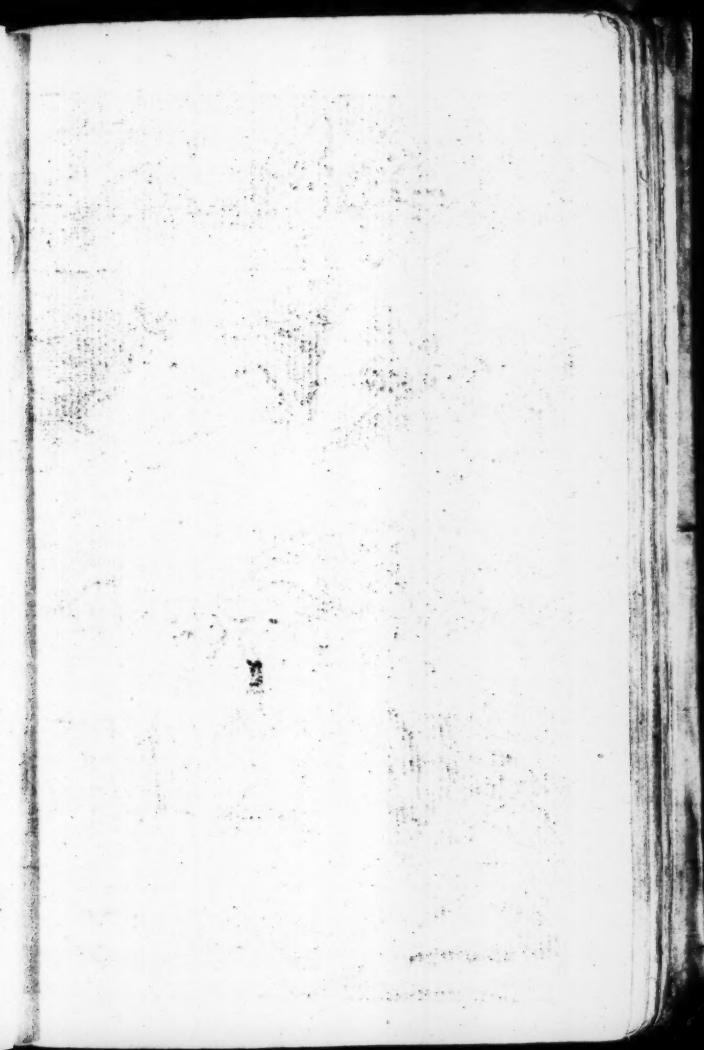
so that the great St. Peter de Alcantara very well observes, that one of the greatest troubles that she ever suffered was the persecution of those that had a good intention, & were just, & good themselves: the Stinges of Bees, said our divine Saviour upon this subject to a devout soule, are far more smarting & tormentuous then those of other flyes. But the enemie hath other ends in all this for he by these means intends to hinder a thousand goods which otherwayes would have bin procured by these servants of his if they had not bin hindred by these malicious interpretations & criengs out against them, or at least rendring their conduct suspicious & doubtfull to the end, one should not follow their advice & all that is to be done

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in this case is that persons of honour & honestie should take heed not to second the designs of the infernal enemy, & that they should learne this one thing that although we never thinke on it we often give place to these enterprises, & that with verie good intentions, of which they are not wanting to make use according to their need.



CHAP.





## CHAPTER XII.

*The perfect Crosse in the Persons of the  
B. Henrie de Suso, & the glorious  
St. Teresa Reformatrix of  
the Carmes.*

**T**He first of these is the B. Hen-  
ry de Suso, he began his cros-  
se first by a perfect mortification of  
his senses which to speake the truth  
was very admirable & worthy all of  
consideration, & especiallie that  
which concerned the mortification  
of his sense of feeling which was  
made by corporall penances & af-  
flictions; he commonlie wore the  
hairshirt & an iron chain & fast-  
ned to his undermost garment a  
hundred & fiftie very sharpe need-  
les, he suffered himself to be eaten  
up

up by vermine, & to the end that he might no wayes helpe himself, he putt on gloves in the night full of ends of Iron exceeding sharpe and keene, & he did so much tear himself that he seemed to have bin torne in peices by the nailes of some wilde beast : he continued this martyrdome for the space of sixteen yeares : he wore upon his shoulders next his skin a little crosse stuck round with thirtie nailes very well filed & sharpned, which sometimes he beate into his flesh with his fist ; he wore this crosse eight yeares day & night & in the meane time he lay upon the bare ground having no other Pillow then a sack stuffed full of straw : all the winter long he never came near a fire, although almost starved with cold he was forced to say  
**Mass**

Masse in that condition; not to make mention of many other penances as disciplins so cruell & long that the blood ran downe upon the wound, he prostrated & kissed the ground a hundred times day & night, the little sleep & that which he tooke in a very little straight chair & other the like inventions which the sacred love of his crucified redeemer, & the holie hatred and contempt of himself did suggest unto him. He made the same war to his taste, he never eate but once a day, & abstained from flesh, fish & eggs, he dranck wine onely once in the year, & that was at easter, he alwayes used bear or water & that in a certain measure very little for the quantitie that it did containe & never between meales so that sometimes he was  
tor-

tormented which an incredible thirst & drought, in so much that being not able to endure it, he was fortified by JESUS-CHRIST himself who appeared to him & showed, him the thirst he suffered upon the crosse. He was wont gredilie to feed upon aples & for that reason he abstained two whole yeares together. He observed a most strict silence, thirtie yeares passed in which he never so much as opened his mouth in silence time excepting once returning from the chapitre, & being in the barke with some other religious, & when he ought to speake he turned his thought & imagination, towards St. Dominick & St. Bernard to beg of them the grace & priviledge to do it with all the perfection that was requisite, he spoke but little &

com-



commonlie examined, very strictly  
 whatsoever came out of his mouth.  
 He kept his eyes very exactly he  
 judged not the least ill of any per-  
 son but interpreted all in good  
 part, endeayoured to do service to  
 everie one, & had so great a com-  
 passion of those that were afflicted,  
 that he often times wept with  
 them; He pardoned those that had  
 any wayes injured him, & was ready  
 to do good for evill. It may be that  
 most that read this life may thinke  
 that they are alreadie arrived to a  
 good degree of perfection, if they  
 were come so far as this holy Per-  
 son, but it is otherwise in the sight  
 of God, who likewise showed this  
 saint in an extasie that he was but a  
 novice in the way of perfection, &  
 commanded an angell to introduce  
 him into the shoole of a perfect ab-  
 nega-

negation, in which we despoile our selves of our selves to putt on the true cloathings of a crucified Saviour; by which meanes he clearly understood that he was not wholly resigned to affronts & injuries, that he was afraid to appear before those that had any thing against him, that he endeavoured to avoid all sort of confusion; that he found a certain kind of complacencie & delight to be praised, & sadnesse & discontent in being despised & contemned; & therefore God commanded him to leave of all his penances & exteriour mortifications because his bodie could suffer no more, & change them into those that were far more troubles om showing him in a certain vision that all the mortifications that he had hither practised were very good, but that

that there was those that were far greater to be borne. He saw an angel which would needs equippe him in the fashion of a Cavalier & man of armes saying that as yet he had fought like a freshwater but from hence forward he must begin to shoue the exploit of a captain against the insults of his owne proper love, that there yet remained more crosses for him to suffer then there was stars in the firmament, which will seem little in the sight of some, but very sensible to those that endure them, & he reduced them to three heads first sayes the angel you have as yet bin the tormentour of your self, & you have tormented your self when ever you pleased but for the future God almightie will put you into the hands of another, in the place  
of

of the approbation & applause of men which you enjoyed in the time of your exterior crosses & mortifications you shall now be despised, contemned, cutt in maimocks by the tongues of slanderers, & judged worthy to be trod under foot by all the world secondly as yet you have desired to love to be beloved & esteemed by all, endeavouring to entertain peace & quiernesse with all, & resenting whatsoever should happen to the contrarie, but for the future you shall encounter nothing but infidelitie, & losse of friends & nearest relations, one shall forsake you & the other shall not looke upon you, & others on your account shall be involved in great miseries & distresses. Thirdly because

se as hitherto you have bin con-  
 stantlie cherished & susteined by  
 heavenlie consolations & comforts  
 now you shall find the quite con-  
 trarie & from henceforward you  
 shall be exercised in all sorts of ari-  
 dities, drinesses & desolations, &  
 abandons both of men & angels.  
 Our saviour let him understand  
 another time, that then when one  
 crosse or affliction was come upon  
 him, he ought not to cast his eye  
 upon the end & upon the time  
 wherein it will be overpast & gone,  
 but to submitt himself to accept &  
 undergoe another after that is en-  
 ded & accomplished: Imitating in  
 that a young Virgin, who walking  
 among the roses, & having gathe-  
 red one is not contented but casts  
 her lookes upon another, & then  
 upon another & so upon the who-  
 le

eroe of rose trees & therefore he  
 began to dispose himself by a per-  
 fect solitude & retrainct, not so  
 much as going out of his Monaste-  
 rie, not so much as speaking at  
 the gate, shutting himself up after  
 dinner alwayes in a chappel, wit-  
 hout the least recreation or entertain-  
 nement with any creature & this  
 for the espace of ten yeares together  
 the strife was very rude & hard be-  
 cause he was sett upon by thoughts  
 & temptations against faith for the  
 space of nine whole yeares togea-  
 ther, besides this a most unusuall  
 sadnesse seized upon him, that he  
 thought the weight of manie  
 mountaines lay upon his distressed  
 heart & that did last for the space of  
 eight yeares, the thoughts of dispaire  
 succeeded these, & an interiour  
 suggestion which continually told  
 him

him , that whatsoever he did he should never be saved of which he could not free himself for the space of ten yeares in all which time he looked upon himself as a poore miserable Creature condemned to the perpetuall emprisonment of hell fire. But his exterior afflictions were no lesse violent, because God permitted that the world should assault him on all sides, he went to pray a little in a Church in which the night before they had committed a roberie, of which he was suspected by which stories & many others of the like nature he was so discredited, that most thought him worthy of being putt into prison, & to be cōdēned to death. In a certain Chaptre of his owne order, he was accused by two principall fathers to have composed certain bookes  
that

that contained nothing in them but heresie, in which time he was seized on by a most violent feaver, & a most unusuall apostume which struck him to the heart; on another time he was taken as an impostor, & accused by his owne companion to have endeavoured to poison all the fountaines thereabouts, & so have killed the inhabitants, & after all this God almighty did interiourlie signifie unto him that he had not yet suffered sufficientlie, & that there was yet more then all this to be undergone, & that was this, that it was not sufficient onely to suffer injuries but that he must hunt after them, seeke them & when he hath once found them embrace them with joy & content, saluting with kindnesse the authors of them endea-



vor to sweeten & mollifie the hearts of his persecutors & those that have the most grievouslie offended him, the occasion he had to do this offered it self presentlie unto him, for he was very furiously sett upon by one of his Lay Brothers, & that not without verie many injurious & reproachfull words he endured it all very patientlie without the least replying or opening his lips, & thinking that by this silence he had satisfied his obligation, but God told him interiourlie, that, that was not enough, that he must go on farther, which he did & went & fell downe at the feet of this self same brother & asked pardon of him as though he had bin guiltie himself: on another time there was one that cast all the reproaches imaginable upon him

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all

all the ill language his passion of anger & hatred could invent & cast forth, & he looked upon him with a smiling & serene countenance. He walked in the same fashion amidst the thornes & briars of mortification all the time of his life, which afterward seemed as sweet & pleasant as roses, so that often times he did most familiarlie complaine to God almighty that he thought he had forgott him, because for the space of a month he had not suffered the least affliction neither in his bodie, nor in his renowne & reputation. But God did not leave him verie long in this ease & repose which was given him to dispose him to receave a greater affliction, to which he was fortified by an extraordinary vision, to wirt, he thought to have celebrated the

Mas-

Masse, but could find no other  
 then that of the Martyrs which did  
 begin with those words *multa tri-*  
*bulations justorum many are the tribu-*  
*lations of the just.* By which God did  
 signifie unto him that he would ha-  
 ve him martyred although it should  
 be without anie effusion of blood,  
 & that he should be of that num-  
 ber, which was verified by his en-  
 during the most infamous slander  
 that a base woman could putt  
 upon him. These are the wayes  
 through which the divine goodnes-  
 se leads those soules he intends to  
 make his most familiar friends &  
 most intimate acquaintance, they  
 must necessarilie passe through  
 the wayes of self deniall both acti-  
 ve & passive

*The perfect example of a crucified life*  
*In the person of the Seraphicall Te-*  
*resia.*

There are certain Crosses are onely begun , there are other that are verie far advanced , & there are others that are perfect & very perfectly compleated, the latter are the most seldom found , either by the want of good usage , or for the little correspondance to the motions of grace & the designs of the divine providence by our little vigour & courage, & above all because we do not know how to esteem & value the gift of God but are ungratefull unto him , not applying our selves to thanke him, blesse & praise him, to love him for his favour & thinke our selves unworthy to receave it from his hands : & therefore I shall propose an example of one of the most perfect & accomplished in the life of the most glorious St. Teresa , in which we shall

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shall clearlie behold one of the most beuti fullest crosses, & one of the most perfectest that our lord ever planted in the Church, to give fire to our icy hearts, & to animate us generously not to putt anie obstacle to the divine grace, abandoning our selves wholly to its divine motions, to the end that it may accomplish in us the crosses which it hath begun to produce by the speciall favour & unheard of mercie of his divine providence.

The Passion or Crosses of this Christian Amazon are worthy to be writt in the leaves of whole volumes & are fitt subject & matter to fill them, & therefore we shall treat of them here in a little compendium. O my God what a spectacle dosh represent it self to our

I 3

eyes;

eyes; My soule it is a little sight we have of this crosse, & yet alas, that nothing, doth discover unto us one of the most beutifullest & most rich crosse which hath ever appeared in the ages of the world.

We have said that we will speake but a word of them, & in that word then we shall see both heaven earth, hell, God, Angells, Saints, good & bad & the infernal spirits themselves conspire all unani-moussie together, although with different intentions to build up this crosse, there was never any worke sett about with a more knowing & more experienced multitude of workemen? The matter of which this Crosse was made including in it the bodie and all its parties all his exterior sences, the soule & all its powers, whatsoever belongs to the

na-

naturall, temporall & morall good  
 whatsoever had relation to the su-  
 pernaturall and spiritual, can one  
 imagine a larger & more rich mat-  
 ter of a Crosse then this? If all sorts  
 of paines according to the saying  
 of this Saint, be but as so many  
 pretious jewels, can we find any  
 more splendid & glorious then  
 these of her Crowne & martyrdo-  
 me? But my soule do you not see  
 this strong & courageous woman,  
 whose price is not to be found al-  
 though we should search to the ends  
 of the world, workes with her owne  
 hands to make her owne Crosse,  
 and this is that which will make her  
 perfect, & God almightie requires  
 of us that with all the rest of his  
 creatures & even with his divine  
 hand we should likewise sett our  
 owne to the labouring & perfec-  
 ting

ting our Crosse, otherwayes the worke will never go forward. The bodie of this Saint was a perfect crosse which we may learne from her owne mouthe, for she assures us that she was full of paines & aches from head to foot & this surely was sufficient enough to compleat her crosse by their multitude & number, if they had bin never so light & indiscernible, but she declares that they were so sharpe & exceedingly dolorous, that they did not suffer her to rest or take the least repose even in the night which is designed for that intēt she was so burnt & dried up, that her nerves began to shrinke up & be contracted, she thought that all her bones were displaced, which oftentimes caussed her so great paine & distresse that it putt her out of  
her



her self. She was several times thought to have bin dead , & putt in a condition to be buried the wax lights burning about her bodie , so that her eyes were shutt close with the wax that fell upon them. On othertimes she was like a person that was strangled; but it may be these endured but for some little space of time , but she tells us that she was three yeares in a most miserable condition & for the space of twentie yeares together had continuall vomitings. She sayes in the sixth chapter of the interiour castel , speaking of her self she knew a person that could not say that she ever passed one day without suffering some paine or other , & that she found of all sorts of trouble. Furthermore you must know that this was not onely a

mere imagination which oftentimes doth flatter it self in its paines & torments & encrease them by often thinking & to much tenderlie reflecting on them for the physicians that had a perfect knowledge of her distempers did affirme that she endured the most terrible paines that could have bin undergone in this life and after all this the incomparable Saint, faithfull & true in all that she said, & far enough off from any secret complacencie & self love, who had a courage that surpassed her sex, assures us that God alone doth know the evils & paines that she suffered in her bodie. It is then most certain that her virginal bodie was a pure Crosse; a crosse whose price and greatnesse could not be knowne  
be-

because as she her self declares;  
there was none but God him self  
that knew her paines & troubles.

If the saint was a Crosse in her  
bodie, she was more perfectlie in  
her soule, the soule notso much  
surpassing the bodie in excellencie  
as these interiour & spirituall crosse  
s surpasses the exterior & corporeall.  
And having bin conducted by the holie Ghost it self  
into this interiour desert, she passed  
in it a good part of her life without  
receaving the least drop of  
that heavenlie dew which was  
wont to flow downe from time to  
time upon the hearts & affections  
of others, but for her there was  
nothing but drinesse & barrenesse &  
they were unto her as the mountains  
of Gelboe where there was  
neither raine nor dew: she found

in her soule a profound sadnesse & did not know which way to turne her self in the midst of all those exterior troubles. She receaved nothing but blowes & threats from heaven, & at the same time the searsh tormented her on everie side with unusuall sorrowes; she was altogether crucified in her bodie, she was altogether crucified in her spirit & minde, & if you aske me what these crosses are, the Saint her self will answer you in the self same historie of her life, that there was none but God alone that knew her exterior evils, as we have alreadie observed, & far more great is the reason that none but he should know these interior, & so she professeth in the sixth station of the interior castel that they were anguishes that none can name. And  
if

if by chance you presse still to know what they are she that was so understanding in her owne affairs can tell you & assure you in the self same place that they were paines which she could not tell how to compare to any thing in this world but onely to the torments of the next world hell it self : Alas this is to say much in few words , & yet we may imagine that this may be so when with all this she declares that none can name them.

But you it may be will tell me & say that those manie troubles she suffered were assuaged & recompensed by those extraordinarie graces & favours she received, sometimes the apparition of our B. Saviour , of his holie mother , of the Saints & angells. It is true that this was sufficient , but in these most hor-

horrible troubles she had no power so much as to reflect upon these extraordinarie favours. And what did this incomparable Saint do in the midst of all these paines & troubles, if she lookt for helpe God, as she tells us, in the 3. Chapter of her life did not permitt that she should find any a strange Crosse, where torments according to this Saint are intolerable, & with this extremitie of paines they leave the soule without anie hopes of the least helpe & succour. If one would enter into ones self to find out some remedie one presentlie finds their eyes shutt (it is the saint that tells us so) they have not power to thinke upon the least good thing, & the desire of the least virtuous action. The faith is then quite as it were dead, & all the rest of  
the

the virtues, they thinke they do not love God, it seems to them as though they never had the least remembrance of him, the understanding is sometimes so darkned, that one is as without the light of reason, there is nothing to be found in the soule but that which contrarie unto it, if one would applie themselves to prayer it is but to augment the troubles, & redouble ther peines. The Saint did endeavour to performe exterior wor-kes of devotion & other exercises of pietie, & she tells us that that served to little purpose. If she retired her self into solitude that tormented her, if she conversed with anie that was worse, conversation for that present is insupportable, it seems to them that they could finde their hearts to devoure all that comes

comes near them. If she applied her self to reading she reaped no profit, no comfort by it, when she spoke to her Confessors to lay open her condition unto them, they often cryed out and chid her, what resolution soever they tooke to the contrarie; in manie occasions all that they could say to comfort her did her not the least good or made the least impression upon her, although she was never so subject & obedient to their orders & commands, it seemed to her that she did not make them well understand her condition & that she did not well explain her self & that she did greivouſlie deceive them, & although it was certainly true that God yet remained in the bottome of her soule yet she did not perceive it, for she thought  
 alwayes



alwayes that she was reprobated by  
 God himself & cast away & totallie  
 rejected. And towards the greatest  
 feasts her torments began to be aug-  
 mented & encreased, she was de-  
 prived of all sort of comfort both  
 from heaven & earth, she was in-  
 sensible to good like unto a beast,  
 she was crucified in bodie in soule,  
 in her self by her thoughts, by her  
 memorie by her imagination by  
 her prayer by her virtue by her  
 good workes, by her reading, by  
 her solitude, by her conversation,  
 by all creatures: all created beings  
 were unto her as unto the damned  
 in hell as to what regarded the pei-  
 ne & trouble. Infine she was cru-  
 cified by the creatour of all things  
 himself. All this is taken out of the  
 thirtieth chapter of her life written  
 by her owne hande, & in the 6.  
 Chap-

Chapter of the interiour castell After all this we must understand that the contradictions of men must conduce to the perfection of this Crosse, the nobilitie, the Magistrates did resist her, the officers of the King, the Gouvernour of the citie where she at last established her first monasterie did powerfull acts against her. In many assemblies of the towne they concluded the utter ruine of her most holie & faintlike designs, & what is yet more troublesome then all this the whole commonaltie who have usually no other motive then their owne capricious obstinacie to guide them by & who ordinarilie carrie themselves on to all sort of excesse mutined against the saint crying out against her & giving her a thousand injurious words & would

would have needs forced open the gate of her monastery & the governor himself threatned to breake it open & take out foure poore orphelines who were the first & most worthy subjects of the reformation of the Carmelites. This is not all but she suffered from the Clergy, from religious, from Prelates, her owne sisters, her superiours her Generall, Her friends, Her Confessors. She suffered very much from the Princes of the world, but much more from the Princes & Prelates of the Church, with all her modestie she yet writes most free lie, speaking of one of those Prelates, that she thought God almighty had stirred him on purpose to exercise her patience and humilitie. Her Generall which at first loved her extremelie, & who once  
 had

had told her that he would make her as many foundations as she had haire on her head, was presentlie altered & changed, & gave her a Cōvent for a priſon, forbidding her ſeverely never to meddle with any thing hereafter. The religious where ſhe dwelt cry out againſt her, becauſe ſhe had affronted them, to endeavour to begin a reſorme amongſt them. All her friends did not a little contribute to perfect her Croſſe ſome interpreting her actions in a certain ſort which was no wayes advantageous to her, ſome thought that ſhe wanted humilitie, others alwayes found ſomething or other to ſay againſt her conduict, others accuſed her of headineſſe becauſe ſhe did not follow their advice & counſell. The hiſtory of the Order doth relate

relate, that all her greatest friends  
 did assemble together & once too-  
 ke a resolution to exorzice her as  
 though she were possessed After she  
 had bin a long time together in  
 disputes in noises, in troubles &  
 processe about the establishment  
 of her first Monasterie, the Go-  
 vernour and towne promised to  
 acquiesse, & certified her that they  
 were content, so that the mona-  
 sterie might be rented. Her friends  
 after they had considered of it,  
 thought that she ought in all rea-  
 son to give that satisfaction to the  
 Governour & to the towne & that  
 it was no wayes convenient to con-  
 tinue the trouble, & to endanger  
 the foundation of a house of so  
 great consequence, for a thing that  
 did not any wayes destroy the per-  
 fection of that observance which  
 she

she did intend & had a designe to  
 establish; and to strengthen this  
 they propose to her to consult with  
 Doctors & learned men, & they  
 were all of the self same advice with  
 her aforesaid friends, represent to  
 your minde the extremitie to which  
 this great personage was by these  
 proceedings brought unto, she  
 could not resolve of her self to take  
 rents but it was a thought that was  
 wholly opposite to the opinion of  
 the doctors & all her friends in the  
 meane time whilest she was in the-  
 se thoughts, she was forst to passe  
 for a stubborne & headie person,  
 & that she did do all things upon  
 her owne head & followed her  
 owne wayes without anie reason at  
 all, & therefore it was a great &  
 evident signe that she was deceived  
 & in the wrong bias it is true she  
 had

had the advice & councell of the  
 great St. Peter of Alcantara, & so  
 this seraphicall soule did not follow  
 onely her proper light & knowled-  
 ge but this served her to little pur-  
 pose for her defence, since the do-  
 ctours & her friends were off a con-  
 trary advice. See then how our Saint  
 behaves her self in the midst of all  
 these contradictions so terrible  
 from all sorts of persons, & that  
 which is most trouble some of all in  
 the persecutions of those that were  
 the most holiest, let us see what  
 she suffered in these oppositions.  
 If to be spoken ill of is one of the  
 greatest persecutions we can suffer  
 we must then say that hers was one  
 of the greatest, because they did  
 not onely speake ill of her but all  
 sort of evill of her. Hearken what  
 the pious Bishop of Tarasson wri-  
 tes

tes in her life the things that were layd to her charge, & that by those of her companie for so many in nūber that one could not find any infamous action of which we may smut the reputation of the most vile & basest creature, of which this saint was not aspersed withall, & injuriouſlie disgraced & abused, & that even in that which concerned her puritie & honestie to so high a degree that whatsoever could have bin said to reproach those that were the most of all given over to their vitious inclinations, & void of all fear of God was laid upon her God himself permitted, (once as she tooke a journey that a noble Person beleived she had robbed her of somewhat of value, & for that reason she stricke her with many blowes upon the head wher  
the



the suffered unheard of paines and to render all these notorious accusations the more publick, they composed many memorialls, publique libells, her reputation was so far lost not onelie in the secret corners of the towne, but also in the publique streets in the Pulpits that in her owne presence in a famous assemble in the cittie of Medine, a Religious man who was in great esteeme spoke extremely ill of her & called her a creature filled with the spirit of lying who had made a great noise throughout all spain. In the foundation of Toledede her neighbours of the self same sex threw thousands of injuries upon her & sometimes they came to the verie grate to load her with reproaches & injurious language, & what did the Saint do in all these

occurrences, amidst all these cruell storms & tempests : If she spoke with freedome , they presentlie cry out that she is proude , & that all her virtue is nothing else but imagination , because she wants the cheifest of all the virtues which is humilitie. If she answers to what is questioned her about her estate, then presentlie she goes about to make her self a kind of a spirituall mistresse to teach others. When she said any thing unawares , & without anie the least reflexion, then they presentlie drew a thousand consequences from it . One cannot tell or number up the discourses , the jeerings the extravagances that was vented against her when she did propose the reforme of her order. Her general forbidding her to meddle anie more in  
that

that businesse she could by no  
 meanes obey him, because saith she  
 I saw clearely that I ought not to  
 desist from seconding the worke  
 wherein our lord is served & on  
 the other side she assures us that  
 it was a certain kind of death to go  
 against the will of her Superiour.  
 But what an humiliation was it for  
 this generous soule, for what  
 could one say of her virtue, when  
 one was certain that, she wanted  
 obedience. But God by his extra-  
 ordinarie light clearly convinced  
 her & the rest of the world that he  
 had a minde to shewe the power  
 of his divine providence & how  
 contrarie his wayes were to those  
 of men & Angells, who from the  
 high abode of his divine Majestie  
 casts his eyes with pleasure upon  
 those persons that are in the mea-

nest condition to draw them out  
 of the dust of their povertie & gi-  
 ves them a place with the Princes  
 of the People. This is the way the  
 almightie triumphs over the coun-  
 cells of the wise & all the politicks  
 of the most advised of the world,  
 carrying on things to the end by  
 those meanes which seem accor-  
 ding to humane prudence rather  
 quite contrarie. His greatest mira-  
 cles of providence & wiledome are  
 founded in nothing, & his most  
 magnificent edifices are lifted up  
 from those ruines that shake under  
 them, & the living stones that  
 compose them, are those which  
 the world casts away as dirt & mi-  
 re, thinking them unprofitable &  
 of no valew. All ages shewe us  
 this conduct of an Omnipotent  
 Governour, who delights someti-  
 to

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to show the magnificence of his  
power but not authorize any dis-  
order.



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CHAP.



## CHAPTER XIII.

*How we ought to bear our Crosses.*

**A**FTER we have spoken of so manie different sorts of Crosses, there is nothing remaines but to take up our owne amongst so great diversitie & manage that as we are able, & how clearelie doth our divine Maister teach us this lesson when he plainelie tells us, if any one will be my disciple let him take up his Crosse & follow me, for he doth not say that he should take up a Crosse, but that he should take up his owne Crosse, it is a truth that is most certain that everie one then, must take up his owne Crosse & follow his lord & Master that is gone before him to give him an

example, let us say then to begin that to carrie our crosses as we ought we must take heed of three inconveniences. Not to procure it asmuch as we can by our owne faults, or by our Imagination making to our selves certain states & conditions of paines & torments & because we have read them, or heard of them, or because we have to much thought on them, but having committed the faults, have a sorrow for them, but do not disquiet & trouble your self & for the imagination do endeavour sweetelie to find some remedie by diverting it from its application, acting according to the advice that spirituall persons & those that have had experience gives you. After that keep your self in repose and alwayes thinke with your self that  
the



the paines you suffer as they are the effects of your imagination, & the sins you have committed formerlie they are now no more voluntarie, but are crosses which God would have you beare. Do not then much discourage your self God that would not have the cause wisht the effect, endure them with peace, with sweetnesse & tranquillie of minde.

The second thing we ought to do is not to spend time in desiring other crosses then our owne, you will see some persons that do nothing else but consider the crosses & afflictions of others, & imagining that they would be more proper & convenient for them: but all this is nothing else but presumption & pride mingled with selflove which alwayes seekes its owne ad-

vancement, its owne ease & quiet. Do we thinke we are wiser then the eternal wisdom it selfe, & know better the crosses which are proper for us then God himself, if it were left to our choise we should make them either to big, or to long or to short, to heavie or too lighte it belongs onely to JESUS alone to make them just & equal : hold for certain that which you have alreadye, whatsoever your senses, your thoughts may suggest the contrary, is that which is fittest for you. Be contented with it, & endeavour to make the best use of it you can. The spirituall enemy would persuade you to change it, for fear you should make good of it, he makes you thinke of others, to hinder you from making use of that which you have alreadye.

The

The third thing we must do is to fly a certain subtiltie of self love which doth suggest unto us that it is but reasonable that we should carrie our Crosse but they thinke it would be better if they could carrie it in some other manner. One is willing to receive the evil he hath but he would have it in some other fashion. But all this is nothing else but a mere cheat & cosening to ones self, it is the will of God which we ought to looke upon, & not onelie the crosse, because it is the divine will which we ought to regard & not the crosse, because it is the divine will which we ought to looke after & not our owne. To bear ones crosse as a Christian ought to do, doth not consist in much fasting, in watching & suffering, because the infernal spirits neither

eate nor sleep & yet do not bear  
 any crosse, although they suffer un-  
 heard of peines it is not to give all  
 owne goods to the poore, & live  
 in povertie, finally the holy Apost-  
 le doth assure us that that may be  
 done in profitablie & without anie  
 rewarde, & without the true love  
 of God, it doth not consist in soli-  
 tude for how manie wicked she-  
 pheards are there that passe their li-  
 ves in sin & wickednesse it consists  
 then in bearing our sufferances ac-  
 cording to the spirit of J E S U S-  
 C H R I S T; because he would ha-  
 ve them to be bourn as they are  
 sent, now this cannot all be per-  
 formed unlesse we suffer them in  
 the manner that he doth apoint  
 us. In fine we must endeavour to  
 manage all our crosses with the  
 greatest advantage, & make use  
 of

of all the occasions of suffering as  
of the time of our greatest gain,  
that Hermite was wonderfull who  
seeing the wormes fall from his cor-  
rupted flesh, gathered them up with  
great care & dilligence, to apply  
them to the other parts of his bo-  
die, he had a great apprehension to  
loose the least of them. Do not  
then loose the least occasion of  
suffring, do not let slip the least of  
these happie moments, but be sure  
to be holily coverous in this affaire  
be not unlike the covetous chil-  
dren of the world, who as our Sa-  
viour tells us are wiser in their ge-  
neration then the children of light,  
it is as much as to pull out his heart,  
to make him loose but one pistoll;  
& what joy is it to him when he  
lites upon a treasure, & hath li-  
berty do dive into it for a whole  
day

day & fill his hands & his coffers with gold & silver, there is none can doubt he would not loose one moment to divert his thoughts upon any other employment, but the treasure of sufferances doth include within it all the riches of an eternitie of glorie. If you had a peice of the true crosse, & if some little parcels of it should fall out of your hands upon the ground, surely you would presentlie fall on your knees to gather it up & looke narrowlie on every side for fear of loosing the least morcell. Alas the crosse you carry is the accomplishment of the crosse of Christ; take heed then you loose not a morcell of it, we beg saith a holy person, every day shat God almighties will should be done, & when he sends us crosses & troubles which  
are

are the effects of that will we would not willingly suffer then. We must then be faithfull in the acceptance of our crosses, but it is not enough to accept of them, we must enter into them with a great courage & not stand musing & deliberating to consult, & hearken to our repugnances. Why saith a very spirituall author should we use so much merchandising in the affaires of spirituall things, & therefore we must tie all our desires to the designs of our eternal master without knowing of it or them & therefore it is best alwayes in these conditions to avoid all reflexion that is voluntary & done with our full consentment, all discourses & curious enquiries. The enemy often times medles here & besides the steir we keep to know & understand our  
 esta-

estate & condition & the evil we resist doth put us in danger by filling our imagination with the species of the evils we suffer, there is not wanting for all this many specious pretexts, for they will presently tell us that they reflect upon it to see whether or no they have consented or not to the temptation, but this in soules that are troubled is commonlie a trick & invention of self love & a sodden motion of curiositie, in all these conditions it is very necessarie to trust to an experienced directour, & to remember that to persevere in a good condition there are two things requisite to do what we are obliged unto although we find never so great opposition amidst all darknesse imaginable, & after that we must endeavour to turne away  
our



our reflexion sweetly from the paines & tentations we seele ; we must likewayes shun a certain tender-nesse & to much making of our selves , or a certain deceit of minde which makes us beleive & that there are verie few that suffer those things we doe , you shall sometimes find those people that are alwayes a speaking & declaring their crosses to others.

One of the greatest secrets in this matter of bearing our crosse is to avoid all sort of inquietnesse , & make the paine tranquille & quiet by a totall conformitie to the divine will. There cannot be to much said in this point inquietnesse is good for nothing neither discouragement or faint heartednesse. Humble your self for that is the designe of God , but do not trouble your  
self

self for that is the intention of the  
 enemy, & in this condition you  
 must observe that patience doth  
 not consist in not suffering the least  
 agitation, to have no repugnances,  
 to perceive no trouble, to have no  
 involuntarie distaste not to have  
 any opposition to the good we in-  
 tend but it lyes in this, that in the  
 bottome of our soules we are wil-  
 ling to comply with the will and  
 designs of God & his divine pro-  
 vidence, & thus we see manie peo-  
 ple to be deceived, who will tell  
 you, that they would not suffer,  
 because they have great aversions  
 & repugnances (that are very sen-  
 sible) to sufferances: & yet if you  
 examine them well to the quick  
 they desire no other thing then  
 what God doth will. The example  
 of our ever B. Saviour is very com-  
 for-

fortable in this subject. He shoves  
 signes of sadnesse & trouble, we  
 may very well complain. He begs  
 of his holie father that he would  
 please to take the calice from him,  
 doth sufficientlie tell us that the  
 sensibilitie of the inferiour partie  
 doth not at all hinder the entire  
 conformitie to the orders of our  
 divine governour. There are great  
 soules whose sensible dolours ma-  
 ke them cry out & yet their will is  
 totally absorpt in the good pleasu-  
 re of God, the selfsame saviour did  
 not he cry out aloude upon the  
 crosse in that great dereliction of  
 his heavenlie father.

Observe very well that oftenti-  
 mes the endeavours we make to be  
 freed from the crosse whi h we bea-  
 re are very inprofitable. There are  
 some persons (sayes Thaulerus)  
 who

who when they use the most diligence, & make the greatest endeavors become the most drie & deserv'd within, & find themselves as hard as stones; for they are not able to suffer patientlie what is laid upon them to bear & are more & more disencouraged, & besides this they often times run into a secret presumption which drives them on so, as if we could overcome our tentations by our owne forces, & this is the way to augment them for our pride by this meanes encreases, & they are sent to take it away, & therefore a totall abandon without anie reserve is very necessarie in this point & a sincere indifference to all sorts of sufferances both for their qualitie, quantitie, & duration. Sometimes God almightie doth but expect  
onely

onely this totall abandoning of  
 our selves into his hands, to give  
 comfort & ease to the person that  
 suffers : as is said he did to the ve-  
 nerable Brother Alphonsus Rodri-  
 quez of the holie societie of JESUS.  
 Our owne proper will is the cause  
 of all our paines & troubles : if that  
 were but annihilated as it were,  
 we should quicklie be rid of our  
 troubles. The paines you suffer are  
 sent you to purifie you, & to untie  
 you from the love of creatures, &  
 if you in your crosses & afflictions  
 keep your owne will to this or that  
 how can you then expect that they  
 should not remain as long as that  
 lasts, do not you plainly see that  
 your owne desires are a new matter  
 for your torment & sufferings &  
 this will be easily evidenced if we  
 consider the nature of all inquiet-  
 nesse

nesse & trouble , its proper causes  
 & roots , inquiernesse ( as the great  
 St. Francis de Sales tells in his in-  
 troduction to a devout life ) is not  
 a simple temptation but a source &  
 fountaine from whence manie  
 temptations spring. Sadnesse is a  
 certain grieffe & displeasure of mind  
 which we conceive at the presence  
 of some evill that is upon us against  
 our will & good liking , whither  
 this evil be exterior as povertie,  
 disgrace sicknesse, &c. or interior  
 as repugrance , temptation, drinnesse  
 &c. as soon then as the soule finds  
 she hath some evil that doth attend  
 her she is presentlie desirous to a-  
 void it & to find out meanes to be  
 freed from it & this is properlie sad-  
 nesse or discontent , & if she doth  
 not presentlie on a sudden find  
 what she desires she enters into  
 great

great inquietnesse that is restlesse-  
 nesse of her will, which doth not  
 hinder but encrease the evil & at  
 last the soule enters into a certain  
 kind of anguish, & unwonted di-  
 stresse & want of all courage &  
 strength insomuch that she thinks  
 there is no remedie to be found to  
 her evil, so that you see the in-  
 quietnesse proceeds from a disor-  
 dinate desire of being freed from the  
 evill we suffer, or to obtain the  
 good we pretend into, & yet there  
 is nothing doth so much hinder ei-  
 ther as this desire, if then crosses  
 and afflictions are nothing else but  
 something that goes against our  
 will, it is certain when we do not  
 receive them willingly & with con-  
 formitie to his will that sends  
 them, we double our crosse &  
 augment our paines, for we are still  
 rest-

restlesse & discontented at what happens to us, & that is that restlesnesse & discontentednesse but another crosse which we adde to the former, if then we intend to bear our crosse we must necessarlie conforme our will to the will & pleasure of him that gives what he thinks most conducing to draw us off from the love of our owne wills & the affection of all created goods; now according to the self same author in the 3. Chapter of his ninth booke of the love of God, this union or conformitie to the divine pleasure in afflictions, is made either by an holie resignation, or a most holie indifferencie. Resignation is practised with a certain force & submission: one would willingly live in lieu of dying, yet since it is Gods pleasure that we must



must die we yeild to it. We would willingly live if it pleased God, yea farther we would willingly that it were his pleasure that we should live, we die willingly yet more willingly would we live, we depart with a reasonable good will yet would we stay with a better. Job made an act of resignation when he cryed out in the midst of his torments since we have received the good from the hand of God why should we not sustaine the toiles & vexations which he doth send us: he speakes of sustaining supporting enduring: as it hath pleased our lord so was it done our lords name be praised. These are the words of resignation & acceptance, by way of sufferance & patience Resignation prefers gods will before all things yet doth it love many other

L                      things

things besides the will of God; but  
indifferencie passeth resignation  
for it loves nothing but merely for  
the love of Gods will : insomuch  
that nothing at all can stir the indif-  
ferent heart in the presence of the  
will of God. True it is the most  
indifferent heart in the world may  
betouched with some affection,  
whilest yet it discovers not where  
the will of God is. Eliezer being  
come to the fountaine of Hara had  
a full view of the virgin Rebecca,  
and without doubt saw her too too  
fair & pleasing : howbeit he staid  
himself in an indifferencie, till he  
knew by a signe from God, that  
the divine will had ordained her a  
wife for his masters sonne, for then  
he presented her with Jewels &  
earings, & bracelets of Gold.  
Contrariwise if Jacob had onely  
loved

loved in Rachel the alliance with Laban to which his father had obliged him, Lya had bin as dear unto him as Rachell, they being both Labans daughters, & consequentlie his fathers will had bin fulfilled in the one as well as in the other. But because beyond his fathers will he covered his owne liking, taken with the beutie & lovelinesse of Rachel, he was troubled to espouse Lya yet by resignation tooke her against his owne will & liking.

But the indifferent heart stands not thus effected for knowing that tribulation although she be hard favered as Lya, leaves not for all that to be daughter & that a beloved one too to the divine pleasure, it loves her as much as consolation, which yet in it self is more gracious, yea it loves tribulation more, for

that it seeth nothing amiable in it, saving the signe of Gods will. If pure water onelie be my desire, what care I whither or no it be served up in a golden bolle or in a glasse, since I am to have the water onely. yea I would rather have it in a glasse, because it hath no other colour then that of water which I also have at a fairer view. What doth it import whither Gods will be presented unto us in tribulation or in consolation, since I pretend nothing in either of them, but Gods will which apeares so much the better, in that there apeares no other beutie, then that of his eternal pleasure.

Heroicall, yea more then heroicall, was the indifferencie of the incomparable St. Paul. I am pressed said he on two sides, having on the

the one side a desire to be freed from this bodie & to be with J E-  
 SUS-CHRIST, which is incom-  
 parably better, yet on the other si-  
 de I desire to live for your sake.  
 Wherein he was followed by that  
 great Bishop St. Martin, who being  
 gott to the period of his life, pres-  
 sed with an extreme desire to go to  
 God, did yet testifie that he would  
 most willinglie remain amongst  
 the travails of his charge for the  
 good of his flock. Admirable was  
 the indifferance of the Apostle,  
 admirable that of this Apostolicall  
 man. They see heaven stand open  
 for them with all its joyes, in earth  
 a thousand toyles, troubles, they  
 are indifferent in the choice of ei-  
 ther, nothing but the will of God  
 can counterpoise their hearts. Hea-  
 ven appears no more pleasant then

world y miseries to Gods good pleasure be in them both : labours are a heaven to them , if Gods will be found in them , & heaven is an hell if Gods will be not found therin : for as David saith , they desire nothing in heaven or earth , but that Gods good pleasure might be accomplished. O lord what is there in heaven for me , or what can I desire in earth save thine owne selfe.

The indifferent heart is a balle of wax in the hand of its God ready to receive all the impressions of the divine pleasure. It is a heart equally exposed to all having no other object of its will then the will of its God , which doth not place its affection upon the thing that God willeth , but upon the will of God that willeth them. Whereupon  
when

when it meetes with Gods will in  
 divers things, it chooseth that cost  
 what it will wherein it appears most.  
 Gods will is found in marriage &  
 virginie, but because it is more in  
 virginie then in marriage, the in-  
 different heart makes choice of vir-  
 ginie though it should cost her  
 her life, as it did St. Tecla, St. Seci-  
 lie, St. Agatha, & a thousand o-  
 thers. Gods will is found in serving  
 the poore aswell as the rich, but yet  
 some what more in serving the  
 poore: the indifferent heart will  
 make choice of that part. Gods will  
 is the soveraign object of the indiffe-  
 rēt soule, w heresoever it is she runs  
 to the odour of its parfumes, dire-  
 cting her course still thither, where  
 it most apeares without anie other  
 respect & she would prise more hell  
 with Gods will to boote, then hea-

ven without it. Nay she would prefer hell before it if she perceived a little more of Gods will in that then in this , so that if by supposition of an impossible thing , she could apprehend her owne damnation more acceptable to God, then her salvation , she would quit heaven & run into hell fire. And this indifferencie is to be practised in things belonging to the natural life , as in health, sicknesse, beutie, deformitie, weaknesse & strength , in the affaires of the civil life , as in honours, place & riches. In the affaires of the spirituall life , as in drinesses , consolations, gusts aridities: In actions, in sufferances & finally in all sort of events , Job in his naturall life was afflicted with a most horrible soare that ever eye beheld : In his civil life was scorned, baffled, contemned &



& that by his nearest allies : In his spirituall life he was oppressed with languors, gripings, convulsions, anguishes, darknesse, & with all kind of intollerable interiour aggreivances, as his complaints & lamentations do witnesse. In like manner our saviour was incomparably afflicted in his civil life being condemned as guiltie of treason against God & man, beat, buffeted scourged & in his natural life dying in the most cruell & sensible torments hart could imagine or thinke in his spirituall life enduring sorrows feares, amazements anguishes, interiour oppressions such as never was or shall be, & in all these conditions he still cryed out *fiat voluntas tua. Thy will be done & not mine owne.* If a statue placed in the gallerie of some Prince by the statua-

rie were endewed with understanding & reason & could discourse & talke, & one should aske it saying, tell me O fair statua, why art thou seated in this hole? It would answer, because my maister placed me there, and if one should replie, but why stayest thou there without doing anie thing, because would it say my master placed me not there to doe anie thing but to the end I should remain immoveable but if one should urge it further saying but poor statua what art thou the better to remain in this sort: ah God would it saye I am not here for mine owne interest & service, but to obey & accomplish the will of my master & my maker & this suffieth me & if one should yet putt another demand in this sort go too tell me then statue I pray:  
 not

not seeing thy master how doth  
 thou take contentment to content  
 him : no verilie would it confesse I  
 see him not indeede for I have eyes  
 not to see , as also feet not to walke  
 but I am overjoyed to know that  
 my dear master sees my hart , &  
 seeing me takes pleasure. But if one  
 should continue discourse with the  
 statue & should say unto it, but  
 why wouldst thou not at least wish  
 to have motion that thou mayest  
 approach near thy maker to afford  
 him some better service doubtlesse  
 it would denie it , & protest it de-  
 fired to do no other thing unlesse  
 it were it masters desire. Is it possi-  
 ble then would one conclude , that  
 thou desirest nothing else but to be  
 an immoveable statue in that hol-  
 low place : no truely would that  
 wise statua finally answer, no I

desire to be nothing but a statua,  
 and a statua continually in this ho-  
 le, so long as my maister pleaseth,  
 being content to be heer & in this  
 nature seing it is his content whos I  
 am, & by whome I am what I am.  
 Nothing excepting sin is done but  
 by the will of God called an absolute  
 will & of good pleasure, which  
 cannot be hindred by man & which  
 is not knowne unto us but by the  
 effects yet being arrived they make  
 manifest that God willed & deter-  
 mined them, let us consider all  
 that hath been, is, & shall bee, and  
 ravished with amazement we shall  
 be forced to crie out with the psal-  
 mist O lord I will praise thee becau-  
 se thou art abundantlie magnified,  
 thy works are wonderfull & my  
 soule doth acknowledge them ve-  
 ry much, thy knowledge is beco-  
 me

me very admirable to me, it is made great nor can I reach to it, & from thence we passe on to a most holie complacence, rejoicing that God is so infinite in wisdom, power & goodnesse, which are the three divine proprieties wherof the world is but a small taste or scantling. Let us behold men & angels & all the varietie of nature, qualities, conditions, faculties, affections, passions, graces & priviledges which the divine providence hath established in the innumerable number of those havenlie intelligences & humane creatures upon which Gods justice & mercy is so admirably practised we cannot but confesse that justice & judgement are the works of the almighty & take an exceeding complacence to see how God exerciseth

cifereth his mercy by the sundrie be-  
 nefits which he doth distribute a-  
 mongst men & angells in heaven  
 & in earth & how he practiseth his  
 justice by an infinite variety of pai-  
 nes and chastisements for his justice  
 & mercy are equally amiable in  
 them selves, since both of them are  
 no other thing then the same most  
 singular goodnesse & dietie. But  
 the effect of his justice being al-  
 wayes sharpe & full of bitternesse  
 to us he sweetens them with the  
 mixture of the effects of his mercy,  
 so, death afflictions, anguishes, la-  
 bours wherof our life is full which  
 by Gods just ordinances are the  
 punishment of sin are also by his  
 milde mercy made ladders to as-  
 cend to heaven, meanes to encrea-  
 se grace & merits to obtain glorie.  
 Blessed is povertie, hunger, thirst,  
 for-

sorrow, sicknesse, persecution, death  
 for in truth they are the just punishments  
 of sin, yet punishments so seasoned with  
 the divine goodnesse that, they are to be  
 desired, & most of all be beloved. If the  
 damned were not blinded by their obstinacie  
 & hatred which they conceive against  
 God, they would find consolation in their  
 torments & see the divine mercie admirably  
 dispersed amongst their eternallie tormenting  
 flames, so that the saints considering on the  
 one side the torments of the damned so  
 horrible & dreadful they praise Gods justice  
 in it, & cry out thou art just o lord, thou  
 art just & justice for ever raines in thy  
 judgements but seeing on the other side  
 that these paines though eternal & incompre-  
 hensible come yet far short of the fault &  
 trespasse  
 for

for which they suffer them ravished with Gods infinite mercie, O lord will they say how good thou art, since in the very heate of thy wrath, thou canst not keepe in the torrent of thy mer cy, hat it streame not its waters to the devouring flames of hell it self, & then turning our eyes upon our selves in particular, & finding in us divers exterior & interior goods as also divers exterior & interior paines, which the divine providence hath prepared for us, according to his most holie justice & mercy, opening the armes of our consent, we do most lovinglie embrace all, resting in Gods most holie will, & singing unto him by way of an hymne of eternal repose, thy will be done in earth as it is in heaven. o lord thy will be done in earth,  
 whe-



where we have no pleasure which is not interlaced with some paine, no roses without thornes, no day so clear that is not followed with some night, no summer that hath not its winter on the earth where consolations are thin sown, & desolations thick, let yet O God thy will be done not onely in keeping thy commandments counsell & inspirations which are to be practised by us, but also in the sufferance of afflictions & paines which are to fall upon us, so that thy will may be don for us, in & with us what is thought good to thee. Amen.



## CHAPTER XIV.

*We ought to bear our Crosses with a great esteem of them & thinke our selves unworthy of them.*

**W**E should first see if we can comprehend what paradise is, what an eternitie of glory is, nay what God himself is, before we can be able to take a just esteem of the Crosse & its true valew because by separating us from the earth, by disengaging us from Creatures, in forcing us to renounce our selves, it doth introduce us advantageously into an eternitie of glorie, & puts us into the joyfull possession of God himself, & therefore it is certain that we can never sufficientlie enough esteem & pri-

prise the crosses we receive so much as they meritt. St. Terese assures us in the booke she writt of the wayes of perfection , that contemplatives usuallie esteem troubles as others do gold & pretious stones ; It is evidentlie clear that a soule that is truly enlightned will make more account of a good Crosse , then of all the riches of the world , of a good affront more than of all the honours of the world. She would have given all that she had the most pretious in the world, all crownes & diadems if she had them for the most troublesome humiliations. Ignominies & confusions are more deare unto her then all the applauses of men, she would rather choose to be loaded with all sorts of disgraces, & that they should through  
dirt

dirt & dung upon her as she passed in the streets, then to be made much off & to have a glorious esteé & good liking. I my self knew a person of an eminent virtue & pietie well versed in these truthes that did protest that she should find a great deale of paine & difficultie to withstand the attacques which self love & desire of her owne interest would make her, if she should understand that she was condemned to the gallows. This is a strange kind of gust will the Philosophers & sages of the world say, but it is certain that it is the sentiment & feeling of a God made man who lived for no other intent then to dye upon a Gibbet.

Many saints filled with the verities of these knowledges have often times used great pennances, to ob-

obtain this favour of God that they might suffer: our B. Saviour did once reveale it to a holie persō that the greatest crosses were the donairies he bestowed upon his greatest favorites, for the sake & upon the account of his most holie mother, & if this be so, it is very clear that we are unworthy of so great an honour as to suffer for his sake & our owne. Our sins said a devout soule deserve rather that we should have apart with the men of this world in honours & riches, & therefore he wondred he was not in the number of those that were rich & glorious according to the valuation of the world: & surely we shall find that oftentimes this is the portion of those that are reprobated. Do you not see said this holie personage that the great Turke  
is

is one of the greatest enemies of JESUS-CHRIST , & yet he hath most riches most goods, most pleasures & honours. The poore , the abject, the humbled those are the favorites of JESUS-CHRIST who have the honnour to sitt at his table & drinke of his Cup ; for the son of God him self was nourisht & fed with opprobrious language contempt & disgraces. The holy man father John de la Croix knew this truth very well , when this adorable Saviour putt it to his choice to aske what he would have in recompense for those great labours & paines he tooke in his service , lord, answered this admirable Saint I aske nothing else , no other favour of you but to suffer something for your sake , & to be despised & contemned as you were.

The

The soule (saith St. Teresa in the sixth station of the interiour castell) certainly knowes with all certaintie that she doth not deserve to suffer the least incōvenience for the love of her redeemer, how much more not to endure a greater crosse, & therefore the persons that find themselves in the conditions of crosses should take heed thou should not so much esteem their state & condition, & take a secret kind of pride and complacence & subtile esteem of themselves. O my soule the rest of our dayes shall be spent in a more profound reverence & respect for the wayes of the Crosse, wayes that are troublesome to nature humiliant before men, but very holie & sanctified in the order of Grace, & altogether glorious in the eyes of God & of his angells.

Let

Let us follow our Master that went before us, & esteem our selves happy with him when we are spoke ill & misused when they curse & revile us, when we are hated, rejected & cast off by all the world, when we are in lamentations, in teares & mourning.

We respect & that with reason too, the images & pictures of the crosse which yet many times are nothing else but wood & paper, with greater reason then we should venerate them in living images as all Christians are. If ever we enter into those houses that are unhappy in the eyes of the world where we shall find nothing but a miserable familie where we shall understand nothing but sighes & groanes, where we shall see nothing but povertie & miseries, let us stop & stand out



of respect & reverence , & imagine to our selves that they are the louveres & palaces of a crucified Diety & do not we know that hospitaes which are the places of sicknesses & griefs have obtained the priviledge to be called *Hostels de Dieu* , the houses of God. A priviledge which is given to no other places. O what a happinesse would it be if we could find out a creature that is the outcast & scum of the world who could not speake or give the least signe but presentlie he is thrust out of the companie abandoned by all his friends , & who was reduced to the utmost extremitie by the privation of his goods of his honour , & of all things that might content his senses , in honour to such a person we ought to bend to the ground & when we have

M                      done

done that kisse it, to signifie the Reverence we owe to the person that passed by, for the crosse wheresoever it appears deserves a veneration that is altogether particular.

And yet we must needs confesse that the number of those that truly follow their maister is very rare & that even amongst those that professe the greatest piety & devotion; alas if we looke after a devotion it must be one that is caressed, applauded, approved & esteemed the persons that are to be directed run after those directeurs that are in esteem & no preachers are to be heard but those have that the vogue, without much considering the effects & events that follow for the glorie of God, Nature finds its way through all passages, when we have  
left

left the world, & its conversations, ne would find our ease & repose amongst the people of pietie & devotion, of whom we desire to be beloved, & thinke our selves happy when we are esteemed & cared for by those of our owne profession. Experience doth dayly shewe us, that in all things wee seeke our selves & our owne content & satisfaction but we must endeavour to esteem our crosses & then we shall not much care what it is we bear, & who it is we suffer it from.

## CHAPTER XV.

*That we ought to bear our Crosse  
with love.*

**L**Ove of the Crosse followes  
the esteem we have of it for we  
love things in proportion to the  
esteem we carrie of them, we need  
not goe far to fetch arguments to  
convince anie one of this truth for  
they may be easilie convinced of  
the love they ought to bear to their  
crosles & since God almightie him  
self hath loved them they must  
needs become amiable, & he hath  
loved them with inexplicable ar-  
dours of his affection & therefore,  
they ought to be the subject of our  
most strongest complaisances, let  
men of the world say what they  
please

please, & let them joyne their heads together to insinuate the contrarie we must still be of the opinion of a Deified man all the men of the world may be deceived & be deceivers themselves, but God cannot nor will not deceive either himself or us, & he that follows his footsteps walkes in the light & in the truth, but all other wayes are out of the roade & full of darkenesses & obscurities.

○ The adorable Jesus, our God, alwayes loved sufferances, they were his treasure, his joy, his glorie his delight, his heart, his love. He espoused the crosse in his entrance into this world, & calls himself the man of sorrows, which he did not leave till he left his life. You would say that he could not find termes to expresse the love that he

bore to his crosse & his paines & the infinite inclination he alwayes had to suffer them, it was not sufficient to say he had a desire but he assures us he desired them with a desire, that is to say with a desire that neither men or angells can comprehend, the love of the crosse did presse him so forcibly that he cries out aloud to all I have a baptisme to be baptised, speaking of his passion & how am I pressed untill it be accomplished But this love did so continuallie possesse him, that in that very time wherein he endeavoured to set forth the splendor of his glorie with the greatest advantage he presently entertains himself & his auditors with the remembrance of the peines he was to suffer, & this is not all for he is so transported with the love of the  
 cros-

crosse , that he called the Prince of the Apostles, Satan, when he by a naturall goodnesse would needs have endeavoured to free him from it , & calls Judas his onelie friend, when he showed him the meanes to arrive to his desired pretensions, he told St. Peter in this occasion that he should depart from him , that he was a scandal unto him, & arising went to meet the disciple that was to betray him & give him the kisse of peace. St. Marie Magdaleine his best beloved must have nothing else but his feete St. John that was alwayes his favorite his breast, but his mouth must be reserved to Judas Iscariotes , & how can we know these truths , & how can we understand all these pretious loves of J E S U S - C H R I S T , without  
 M 4                      hout

hout taking fire & be altogether  
enflamed after peines & sufferan-  
ces.

O sweet , happie & delightfull  
news , when we are told , that all  
the world doth leave us , & even  
those which we never thought of.  
Go go be gon creatures retire your  
selves in good time your elongatiōs  
are to us the sweet approaches of our  
Creatour , & how happie & thrice  
blessed is the change , God for the  
the Creature, God for the Creature,  
O my soule what cheat can be mo-  
re finest & troublesome then to  
seeke after consolation ease & re-  
pose in any created existence , O  
false consolations you are great &  
true desolations, & those that thin-  
ke to find any true joy in you do  
like those that fall into some deepe  
abyssse, they catch at every thing  
they



they meet withall hoping to find a  
stable support that may hinder  
them from falling, but alas they are  
but strawes & bushes & cannot hel-  
pe them out when God hath a  
mind to draw us into the abyſſe of  
affliction, into the abyſſe of what  
we are nothing, to the glorious loſſe  
of our ſelves, we ſtill are en deavou-  
ring to ſtick to all ſorts of creatures  
we meet withall, thinking to find  
a little eaſe but alas we are miſt  
aken, if we intend to find that we  
muſt lett our ſelves be drowned in  
the abyſme of the dietie & leave all  
creatures. O Divine Abyſſe, let  
my wretched ſoule be alwayes loſt  
in you, that it may never be found  
by anie creatures or created plea-  
ſure. How great hath your blind-  
neſſe, your inſenſibilitie; hitherto  
been. Adore & accept with the  
point

point of your spirit all the crosses  
 & persecutions the divine provi-  
 dence shall send you, & say with  
 the good St. Andrew. *O Bona Crux*  
*diu desiderata & concupiscenti animo*  
*preparata gaudens venio ad te. O*  
 Blessed & adorable Crosse, I recei-  
 ve you with a joyfull & contented  
 mind & since it is not yet knowne  
 of what wood that of our B. Sa-  
 viours was made, I am indifferent to  
 all sorts which he shall send, wit-  
 hout choice or election: interiour  
 or exterior lighte or heavy, from  
 friends & Enemies, of long or  
 short duration, honourable or  
 disgracefull my joy shall be that  
 they are sent me by his paternal  
 hand for his glory & mine owne sal-  
 vation.

F I N I S.



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